

THE BHAGAVAD GITA

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THE GOSPEL OF LOVE (NARADA SUTRAS)

INTRODUCTION TO THE BHAGAVAD GITA

THE GITA AND SPIRITUAL LIFE

A PRIMER OF HINDUISM

The Bhagavad Gita

(STUDENTS' EDITION)

The Text and Translation
with Introduction and Notes

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To

My esteemed friends

Mahamahopadhyaya, Vidyavachaspati,

Prof KUPPUSWAMI SASTRIYAR, M A , I E S.

and

Mr M R RAJAGOPALA AIYANGAR, M A

“Those of you who know Sanskrit should tomorrow, if possible today, buy the Gita and begin to study the book. Have private Gita classes for yourselves. Those of you who do not know Sanskrit should study Sanskrit if only for the sake of the Gita. I tell you that it contains treasures of knowledge of which you have no conception whatsoever.”

*Extract from Mahatma Gandhi's Speech
at the Hindu High School, Triplicane, Madras
on 4—9—1927*

PREFACE

This edition of the Bhagavad Gita had its origin in a casual remark made by my friend Mr M R Rajagopala Aiyangar about six years ago. He said that of the two principles that every translator should keep in view—namely, faithfulness to the original and the purity of the language into which the translation is made—most of the translators of the Gita had not paid much attention to the second. And in the conversation that ensued my friend, who is a sound scholar both in English and Sanskrit, promised to help me if I undertook to bring out a translation which, while remaining faithful to the spirit of the original, should aim at pure and idiomatic English. I jumped at the idea. For I had long felt the want of a suitable edition of the Gita with an introduction, text, English translation and notes for the use of students in colleges, and particularly of students attending my religious classes in the Presidency College Hostel. I started work at once, and, as soon as the introduction was ready, I published it in 1925 in the form of a separate book to find out how it would be received by the public. Its success encouraged me to proceed with the translation and notes, and the present edition is the result. Much water has flowed under the bridge for me during these five years. I published another book on the Gita, namely, The Gita and

Spiritual Life And circumstances made it my duty to write a Primer of Hinduism This involved a somewhat closer study of our scriptures and therefore my Introduction of 1925 had to be rewritten in some places and abridged in others for the purposes of the present edition

I will now state frankly how I proceeded with the translation I had before me the text and as many English translations as I could get hold of—those of Svarupananda, Mahadeva Sastri, Annie Besant, Edwin Arnold, Barnett and Johnston Mr Hill's translation, published by the Oxford University Press in 1928, came out only when mine was undergoing revision, and I could not make much use of it With these aids I wrote out a translation of the whole Gita and sent it in parts to my friend Mr Rajagopala Aiyangar. His transfer from Madras has been a great handicap to me We could not meet personally and discuss the various alternative renderings My friend carefully revised the parts as I sent them and suggested many alterations In the light of his suggestions I rewrote the whole translation and thought I was at the end of my task. But I was only at the beginning of it For when I consulted my esteemed friend Mahamahopadhyaya Professor Kuppuswami Sastriar about the publication of my edition, he kindly suggested that we should sit together and examine the translation verse by verse to see whether I had given correct interpretations

in accordance with the great classical commentaries of the Acharyas. Though this involved stupendous work, I was overjoyed to have my translation scrutinized and improved by one of the greatest Sanskrit scholars (probably the greatest) now living. Many of my friends have seen both of us engaged in this laborious task in the Sanskrit Professor's room in the Presidency College after sunset and sometimes late in the night when all the bustle and the noise in the beach had died away. I would spread my MS and my copies of modern translations on my side of the table and he would spread all his ancient commentaries on his side, and in the middle there would be two big dictionaries—one from Sanskrit to English and the other a Dictionary of English synonyms. My share of the work was comparatively easy. I had only to read from the MS my translation of a particular verse and then sit still and perhaps yawn, while the great scholar opposite to me glanced as quickly as he could at half a dozen learned commentaries on the verse and finally approved or disapproved of my version. In the latter case both of us would screw up our eyes and hunt for the appropriate English word or phrase. Sometimes my friend would laugh at my love of monosyllabic words and characterise it as ostentatious simplicity. I would retort that English was not Sanskrit and that no uncouth sesquipedalian compounds could be tolerated. It was a merry game

played as between a Gulliver and a Lilliputian. And it went on for about three years, of course, with long intervals when the college was closed. Sometimes I thought I should never see the end of my labours. However, at last, the work was over, and I sat up and typed the whole revised translation. But as I did so, I feared that in my loyalty to my friend in Madras, to whom the Gita is a book of revelation, I might have become disloyal to my other friend at Kumbakonam, to whom the Gita is pure literature. I feared that my translation, in becoming more faithful to the original, might have become less rhythmical or idiomatic as English. So I again submitted the type written copy to Mr Rajagopala Aiyangar, who again patiently went through the whole and made some suggestions. I revised the translation again for the third or the fourth time in the light of his remarks. But I must frankly confess that even after all this process I am not wholly satisfied with the rendering. The fact is, as Professor Sylvain Levi once remarked, the Gita is untranslatable. Shelley truly says in his *Defence of Poetry* —

“It were as wise to cast a violet into a crucible that you might discover the formal principle of its colour and odour, as seek to transfuse from one language into another the creations of a poet. The plant must spring again from its seed, or it will bear no flower — and thus is the barthen of the curse of Babel.”

I heartily wish that I had not the unwisdom to undertake this work. But having once undertaken it and having spent so much of my time and energy on it and having given so much trouble to my friends, I thought it my duty to publish this edition for what it was worth. For all its numerous faults I am entirely responsible and not my friends, because there are many places in which for one reason or another I could not accept their suggestions. And for its merits, if it has any, I am in a great measure indebted to them. As I can never repay the debt of gratitude I owe to them, I will now content myself by inscribing this book to them.

In preparing the notes I was greatly helped by my tutor Pundit Padmanabha Sastrī who read with me and explained to me the relevant portions of the commentaries of Sankara, Anandagiri, Madusudana Saraswati, Nilakantha, Ramanuja, Vedānta Desika and Madhva. I have also consulted the modern commentaries of Tilak (through a Telugu translation), Rangacharya and Aurobindo Ghose.

I am thankful to Dr Subrahmanya Sastrī of the Tamil Lexicon office for revising the notes, and to my friend and colleague Mr K. Swaminathan for reading the English part of the proofs and often making valuable suggestions.

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INTRODUCTION

I

THE IMPORTANCE OF THE GITA

The Bhagavad Gita is not only an authoritative Hindu scripture read every day by millions of men and women in this country, but also one of the world's greatest books. It has passed through countless editions, it has been commented on by a host of scholars, and it has been translated into many Asiatic and European languages. It is treasured everywhere as a precious possession because one sees in it some of the greatest heights to which the human spirit ever soared in its contemplation of God and the problem of life. Therefore it behoves every Hindu student to study reverently this remarkable book, and, what is more important, to try to bring its teaching into vital relation with his everyday life. It should be

remembered that the Gita is a book addressed not to the hermit living in a forest, nor to the theologian trying to build a system of thought, but to the common man, to the average citizen who lives in society and who is anxious to know what his duty is and how he should discharge it and thus work out his highest good.

The best way for a beginner who wants to study the Gita is to go through the bare text or translation several times without any commentary, marking all the passages that appeal to him most and bringing his inner life to bear on them. When once he attempts to do this, he will find that the Gita comes into contact with his spiritual life at various points and sheds a tender and gracious light on them. Gradually his mind will be illumined, and he will see a wealth of meaning too deep for words in verses which others pass by without a comment. There are hundreds of passages in the Gita which will startle us with new suggestions when we begin to apply to them our own experience. As we grow old in years, we see a wider and wider application of the sacred words. In fact the more we know of life, and the more we taste of its sweets and bitters, the better shall we understand the meaning of this great scripture. Its great popularity is due not so much to any specific doctrine it teaches, as to its immortal expression of the various phases of man's spiritual experience. One can no doubt read it through in a couple of hours. But it will take a lifetime

to understand all that it implies. We may even say that the Gita will not begin to yield its real meaning to us until we learn to brood over its verses lovingly for several years and try to translate them into our lives. Every student should therefore read the book for himself every day, brood over it and try to live by it. After he has thus exhausted his own experience in interpreting it to himself in terms of his own life, he might turn to some of the great commentaries for understanding the difficult verses, especially those which presuppose a knowledge of the scientific theories, like the Samkhya, which were current at the time when the Gita was produced.

II

THE AGE OF THE GITA^{*}

The Epic age that gave birth to the Gita was an age of expansion when Brahmanism became Hinduism. By the Epic age we mean that period in our history when the Ramayana and the Mahabharata, including the Gita, took their final shape. It is now admitted that the nucleus of the two Epics had been in existence long before this period. But it was the Hindu Renaissance which followed the decline of the

* The student is warned that the account given in this section is largely a matter of hypothesis and imagination.

Mauryan empire in the second century B C that gave to these books their present didactic form and setting. The special problem of India then was, as it is again to-day, how to bring about a unity in a vast mass of heterogeneous population containing various races with different levels of culture. The Upanishads had no doubt proclaimed a universal religion based on the inherent divinity of the human soul. But the age that followed that great era of religious revelation was one of rather little minds. The Brahman priests of the Sutra period made little attempt to translate the Upanishadic ideals into the realities of life. By their Grihya-Sutras and Dharma-Sutras they had organized their own class and prescribed to themselves a rigorous discipline. But they still worshipped the old gods and clung to the old and narrow conceptions of Dharma, as if the seers of the Upanishads had never lived and taught. The rigour of the old sacrificial religion was in no way lessened and the parochial character of the Brahmanical ethics was still maintained. Except for the advance in the Law of Karma and the recognition of the sovereign virtue of the new Atma-Vidyā taught in the Upanishads, the religion of the early Sutras was in no way different from that of the pre-Upanishadic period. The Brahmins of the Sutra age never attempted to remould their institutions in the light of the new universal religion. Meanwhile what they never attempted to do Buddha attempted

and succeeded for a time. That great statesman and teacher widened the concept of Dharma, worked out a scheme of life in accordance with the speculations of the age of the Upanishads and founded a religion which in theory at least recognised no racial or class distinctions. Though he formally repudiated the authority of the Vedic tradition, he was in some respects far more faithful to it in spirit than those who accepted it and made a fetish of its letter. His new religion cleared the ground and made such large political institutions as the Mauryan empire possible. But apparently it levelled down too much. For in a few generations the superstitions of the lower strata choked the ethical idealism of the higher classes in the Buddhist fold. When the moral severity of the early Bhikkus gave place to fantastic beliefs, Buddhism began to decline. Moreover the great emphasis laid by Buddha on monastic life robbed the society of its most efficient members. No wonder therefore that the Hindu thinkers came to look upon Buddhism as an anti-social force as well as a heresy. According to its scheme of life domestic virtues were at a discount, and many necessary steps in the spiritual growth of man were skipped. Renunciation and contemplation were always preferred to citizenship and action, and the principle of Sannyasa was believed to be of universal validity.

The reaction came at last during the so called

Epic age Both the religions had to set their houses in order The Brahmans had learnt a lesson from the Buddhist Sangha. They saw the mistake they had committed in not carrying the masses with them They had made their knowledge a sort of secret doctrine and not a rule of life. If the peculiar circumstances of their country rendered levelling down of all social distinctions undesirable, it was their duty to begin the work of levelling up As they had failed to do this, they had the humiliation of seeing what they regarded as heresy become the religion of the paramount State That State was now declining under the rule of Asoka's successors, and so there was a chance for them to recover the lost ground The Hindu Renaissance that followed the decline of the Mauryan empire is best studied in the existing recensions of the Ramayana and the Mahabharata These ancient sagas which the people loved were made the instruments of a great religious revival The old ballads were re-written, supplemented, and so overlaid with didactic matter that they became the Vedas of the multitude The teaching of the Upanishads was brought home to the understanding of the common man through the ideal characters and the dialogues in the Epics Thus at last the gates of the temple were thrown open to all classes The knowledge which had remained the exclusive possession of a small class was made available for all In theory the old

restriction was still retained, but it was meaningless when in practice every Vedantic truth was explicitly taught in these popular encyclopædias of Hinduism.

At the same time the Hindu scheme of life which is expressed by the formula of *Dharmarthakamamoksha* and which had originated in the Sutra period was now definitely fixed and widely taught. The nation-builders of the Epic age clearly laid down that the purpose of life was fourfold, namely, dharma (duty), artha (wealth) kama, (desire), and moksha (liberation). The first three of these constitute the path of Pravritti (active life), and have to be gained in domestic life. That is, a man has to be a member of society and discharge his duties as a householder and citizen. He has to acquire wealth, gratify his legitimate desires, practise virtue and work for salvation. The final stage of life for which his whole career has been a preparation is one of Nivritti or complete surrender and hence of Moksha or liberation. Thus the formula of *Dharmarthakamamoksha*, which indicates the ideal of complete life taking into account all the facts of human nature without doing violence either to the flesh or to the spirit, was a corrective to the monastic Buddhism of the times. It was proclaimed in a thousand different ways in all the literature of the Hindu Renaissance—the two Epics, the Code of Manu and the subsequent Puranas. This point regarding the two paths of Pravritti and Nivritti, the

former gradually leading to the latter should be carefully borne in mind for we shall find that it gives the clue to the teaching of the Bhagavad Gita.

In accordance with the scheme of life thus outlined, domestic virtues were glorified and a philosophy of active life was developed. Ideal types of character representing all stages of life were clothed in epic grandeur and set before the nation. We have in the Epics not only the ideal hermit or sannyasin but also the ideal king, the chaste wife, the loyal brother, the disciplined student, the righteous citizen and the faithful servant. It is difficult to exaggerate the educative influence on the national mind of such concrete examples as Rama, Lakshmana, Sita, Yudhishtara and Bhishma. These have moulded Hindu society as the Homeric characters moulded Hellenic society. Thus the abstract truths of the Upanishads became vital forces holding together a great civilization only when they were incarnated in epic types. The formula of *Dharmartha-vimamolsa* would have remained only a formula if it had not been exemplified in a thousand ways by the innumerable lives of the saints in the Epics and the Puranas. True, many of these stories are rather wild and fantastic. But behind all their extravagant imagery one can see the single, unalterable and perfect scheme of life which has sustained Hindu society throughout its chequered history.

When religion was thus brought home to the masses it underwent some inevitable modifications. A highly metaphysical or mystical religion could only be for the few. The Vedantic Absolute which, according to the famous words of Yajñavalkya, could only be described by the expression "Not this, not that" is not for the multitude. On the other hand, if it was to become popular, an appeal had to be made to the hearts and imaginations of men. Therefore the cold and austere metaphysic was kept in the background, and the warm theistic elements in the Upanishads were developed to the fullest extent, and emphasis was laid on the personal aspects of the Deity. In place of the impersonal or supra-personal Absolute we have now an Isvara, a personal God, who has created all beings, who upholds the order of the universe and who readily responds to the call of bhakti or devotion. For instance, the Bhagavan of the Gita is not only the immanent principle in the universe, not only "the thread on which the pearls of creation are strung," but also the Friend and Saviour of men. He assures us that no man who does good ever treads the path of woe, that no devotee of His will ever perish, and that those who love Him will soon find Him 'entering their hearts and dispelling the darkness of ignorance by the shining lamp of wisdom'. He assures us that in times of national decadence He appears on the scene to protect the righteous, that no sin can really pursue a

man who has taken refuge in Him, and that peace comes to the soul which recognises Him as 'the Lord of all the worlds, the Friend of all beings and the Recipient of all sacrifices and austerities'. Thus He is not only a creator and destroyer, but also a loving protector. Hence arose in this period the Hindu conception of Trimurti or the threefold form of God. One and the same Isvara was viewed from three different points of view, viz., of creation, protection and destruction.

But the most noteworthy development in the popularization of religion in the Epic age is the doctrine of Avatar or divine incarnation. It is but a step from that of Trimurti. In the Upanishads the Absolute is described as a Being not only transcendental but also immanent. All created beings are only His partial manifestations. All men are inherently divine. The divinity in man becomes most resplendent when he identifies himself with the eternal order of the universe and carries out the will of God. Great national heroes whose lives or teachings have become a permanent possession to posterity are therefore to be reckoned as special manifestations of God on earth. It is Vishnu, the Protector, himself that out of His compassion for mankind comes down from time to time in the shape of such god-like men. Thus the feeling for the concrete in religion led not only to the development of Theism, but also to the concept of

of Trimurti and Avatars The further steps in the same process were temples, images, processions and pilgrimages—in a word, all the paraphernalia of a popular religion with which we are well acquainted

This religious expansion by which Brahmanism became Hinduism during the Epic age was partly the result of a new political outlook In the literature of the preceding ages it is only the kingdoms between the Himalayas and the Vindhya that figure prominently, and the tribes beyond these barriers are considered as being more or less beyond the pale of civilization In other words, we have no all-India outlook But after the Mauryan empire and the missions of Asoka, we have not only an all-India outlook, but also the influence of foreign civilizations on our own For the first time probably in our history it is felt that India, in spite of all its complexities of races, kingdoms and creeds, is really one. This fundamental unity is enforced in several passages in the Mahabharata, and its recognition is one of the great landmarks of this period The heroes of the great Epic are significantly represented as having under their sway the whole of India Further both the Ramayana and the Mahabharata mention various foreign nations like the Greeks, the Scythians and the Parthians The invasions of Alexander and the establishment of Hellenic kingdoms on the frontiers of India had

already brought together the cultures of the two distinguished branches of the Indo Germanic family. Thus in its clash of cultures, its great mental expansion, its schemes of evangelization, its concern for the masses, its search for unity, its pride in the past, its hopes for the future and its enthusiasm for reconstruction, the so-called Epic age was a period of Renaissance. And the finest flower of that Renaissance is the Bhagavad Gita

III

THE FORM OF THE GITA

It is well known that the Gita is an episode in the didactic Epic, the Mahabharata. It occurs just before the momentous battle between the Pandavas and Kauravas on the holy field of Kurukshetra. While the heroes are blowing their conchs, and the clash of weapons is about to begin, Arjuna raises his famous bow, but seeing in front of him his teachers, kinsmen and friends whom he has to kill, he is overcome with grief and pity. He drops his bow and refuses to fight. Thereupon his friend and charioteer Krishna discusses with him all the implications of duty, removes his difficulties and makes him do the work for which he had come to the battlefield.

The Gita is thus a dialogue between Krishna and

Arjuna at a very dramatic moment in the great war. Without in any way denying the historicity of the incident on which the scripture is based we may say that the dialogue was a recognised literary form through which religious teaching was conveyed in ancient times. It is frequently used in the Upanishads and the Buddhist scriptures. The device of the story of the Mahabharata itself is that of a dialogue within a dialogue. In the Santi-Parva of the Epic we have long and interminable dialogues between Bhishma and Yudhishtara on Hindu philosophy, ethics and sociology. And the characters in such dialogues are sometimes historical characters and sometimes purely mythical ones. Even Prajapati, the Lord of beings, figures occasionally as a character. So the Gita is following a well known literary tradition when it gives its teaching in the form of a dialogue between Arjuna and Krishna, who are frequently described in the Epic as Nara and Narayana. The indication is accordingly clear that it is a dialogue between man and God, and that the teaching is supremely authoritative. The originality of the Gita, however, consists in its choosing an intensely dramatic moment to deliver its message. Its purpose, as we shall see, is to reiterate the message of the Upanishads and apply it to everyday life. Its gospel is the old gospel of knowledge but applied to a life of action. Therefore in form as well as subject-matter the Gita follows the ancient tradition,

and at the same time it is a wonderful extension of that tradition

Now in this dialogue we should clearly understand the position of Arjuna to whom the teaching is addressed. Arjuna is the hero of the Epic. He is the chosen instrument of divine justice. To him is assigned the most important role in the great war. He has long been consecrated to this task. His whole life has been a preparation for it. And now when the critical moment comes he falters. He is swayed by personal feelings and hesitates to obey the stern call of duty. He fails to become the instrument of divine justice because the consequences are painful to him. He is convinced that his cause is righteous. He knows that his brother Dharmaraja is the very embodiment of righteousness, while the enemy Duryodhana is the very embodiment of wickedness, and that it is his duty as a Kshatriya prince to overthrow evil which has been so long and so shamelessly triumphant in the land. He has accordingly come to the battlefield with the intention of fighting, and has led thither a host of allied armies. The hopes of all men are centred in him and his well-known prowess. And he also knows that he has by his side Isvara Himself in human form to guide and direct him, and therefore he is bound to succeed. In spite of all this he is carried away by a weak sentimentality because many persons near and dear to him will have to be killed inevitably in the

discharge of his duty His position is similar to that of a judge who hesitates to pronounce the sentence of death on a relative of his who has been proved in his court to be guilty of murder Arjuna is the supreme example of a man who is tempted to desert his post of duty at a critical hour, because the consequences of remaining there are extremely painful to him

As for the other interlocutor in the dialogue, we have already said that He stands for the Supreme Deity The identification of Krishna with Isvara is one of the fundamental principles that give to the Mahabharata its epic unity The great Epic is one of growth. It is the work of several hands during several ages It is as much a Samhita or collection as the Rig Veda or the Upanishads Hence its bewildering complexity But behind all its complexity there is a unity which is implied as much in its conception of the Avatar as in the feud between two noble houses. For a fight between two allied tribes which took place in the remote past was magnified by tradition into an event of tremendous importance in which the national imagination saw an ethical and religious significance. Such a great war involving the fate of so many peoples could not have been fought without the intervention of God. Hence the idea which shaped the later recensions of the Epic was that the poem described a colossal fight between the forces of good and the forces of evil in which the former came out victorious with the

help of God in human form. Accordingly there is always the insistence on the righteousness of the Pandava cause, the characterization of the war as a *dharma-yuddha* and the identification of Krishna with the Supreme Deity. But as several hands worked at the picture it must be admitted we have no consistent work of art. Different levels are reached in the delineation of the Avatar. It is only in the Bhagavad Gita that this master conception which is fitfully present throughout the Epic is fully realised and justified. Had it not been for the Gita, the conception of the Avatar would not have been the ideal of power that it has been. It is hardly necessary to say that this conception in some form or other has dominated the religious thought of almost all races. Avatar, Bodhisattva, Messiah, Saviour, Prophet—these are only different names for almost the same conception. The ideal Person thus indicated is either an exemplary man of action or a superhuman religious teacher. The hero of the Ramayana is an example of the former, and the founder of Buddhism is an example of the latter. The Ramayana attempts a single task, that of representing the Avatar as a man of action and therefore it is more of an artistic success than the Mahabharata which attempts the more ambitious task of combining the two ideals. For Krishna, the Avatar of the Mahabharata, who holds all the strings of action, was conceived to be both a man of action and a religious

teacher Probably we have here a confluence of two streams of tradition—one descending from Krishna, the Kshatriya prince of Mathura, and the other from Krishna, the disciple of Ghora Angirasa mentioned in the Chandogya Upanishad who taught that a man's life is the true sacrifice—a doctrine which is so well amplified in the fourth chapter of the Gita Whatever that may be, the artists who wrought at the figure of the Avatar in the Mahabharata undertook too great a task and were only partially successful. Either the historical matter was too stubborn for them, or they could not rise to the spiritual heights necessary for the realisation of such a grand conception The different portraits of Krishna in the Epic remind one of the different figures of Buddha in the frescoes of Ajanta. For these great works of art, like the Mahabharata, are not by a single hand Nor do they belong to a single age. The anonymous artists of different epochs, though working on a common tradition and with the same hieratic purpose, achieved different measures of success. The different figures of Buddha only reveal the minds of different ages and the skill or the want of skill of different artists They do not affect the character or the teaching of the Blessed One So it is with the portraiture of the Bhagavan in the Mahabharata What He was in history we can only guess by the reflection we see of Him in Epic and Purana, in

song and legend That He is an Avatar is established beyond a doubt by His sublime teaching which is treasured for us in the Gita He has therefore become the Beloved of India, and is looked upon as a fuller revelation of Isvara than even the hero of the Ramayana

IV

THE MESSAGE OF THE GITA

We have already said that the message of the Gita is the same as the message of the Upanishads applied to every day life The central teaching of the Upanishads is best illustrated by the following verse from the favourite Upanishad of the Author of the Gita, namely, the Kathopanishad —

“The One who controls all and who is the inner soul of all beings and who makes His one form into many—the wise who perceive Him abiding in themselves shall have eternal happiness, and not others”

The Gita applies this gospel of ancient wisdom to the everyday life of the common man and says —

“He from whom all beings proceed and by whom all this is pervaded—by worshipping Him through the performance of his own duty does man attain perfection.”

Thus the later scripture makes the performance of

one's duty the means to the spiritual vision and happiness described in the earlier scriptures. The Upanishads concern themselves more or less with the end of the spiritual journey, while the Gita, which is a layman's Upanishad, concerns itself rather with the beginnings of it. The path of light begins with moral discipline and obedience to the law. It ends in spiritual freedom when the individual feels he is a part and parcel of the all-embracing Spirit. The Gita compares spiritual life to a hill with a serene life of contemplation at the top and an active life of service at the base. It is thus a gospel of spiritual life with a particular emphasis on its ethical stages, as it is addressed to a layman. It has a small word 'YOGA' which it uses comprehensively to denote the whole of spiritual life. 'YOGA' gives the clue to the Gita. This word is not used here in any narrow or technical sense of thought-control, but in a broad and comprehensive sense meaning spiritual life in all its manifold phases. Yoga is cognate with the English word 'yoke' and means union or fellowship with God. Spiritual life is nothing but fellowship with God through service, through devotion, and through contemplation. The Gita accordingly uses the word 'YOGA' innumerable times in its seven hundred verses and rightly calls itself a Yoga-Sastra. Its Isvara is termed a Yogesvara, and the ideal man that it delineates is called a Yogin.

True spiritual life begins with moral discipline

and faith in God. The Gita accordingly condemns in severe terms all evil-doers, atheists, free-thinkers and religious hypocrites who, without ever making a sincere attempt to reach God, go the downward path. These do not know what spiritual life is and must pass through countless years of travail and tribulation before they see the light. Then there are men who are satisfied with low types of religion and inferior standards of conduct. The Gita gently takes these in hand and leads them up to a higher level. Rituals, sacrifices, popular forms of worship, severe penances, ascetic ways of life and cast-iron rules of traditional ethics are criticised in a spirit of sympathy and love and replaced by a purer and more inward and living religion. It is pointed out that rituals may be observed, but that they should serve to purify the heart. Sacrifices may be offered, but they should be the sacrifices of the spirit and not merely of material objects. Popular deities may be worshipped, but it should be understood that they are only partial manifestations of the one immanent and transcendental Isvara. The technical Yoga of concentration may be practised, but it should be practised without unnecessary torture of the body, and it should lead to a state of mind in which the Yogin feels the happiness and misery of others as his own. And, lastly, the traditional rules of Dharma should be followed, but they should ever be in living contact with the final aim of all ethical and religious

life, namely, fellowship with God. It should be recognised that all these are only means to an end, and not ends in themselves. Their value has to be judged by the degree to which they promote the end. And the end is Yoga or the union of the soul with God. The Gita has no patience with those who would make them ends in themselves and thus block all further progress. It condemns them as fools, unwise men, men of little minds, and even men of fiendish obstinacy. It tolerates neither the arrogant freethinker who discards all scriptures and becomes a law unto himself, nor the blind literalist who makes a fetish of his scriptures and follows the letter of the law and kills its spirit.

Nothing is more typical of the wisdom and the progressive spirit of the Gita in this respect than the way in which it extends the traditional concepts of Yoga, Karma, Yajna and Dharma. We have already said that Yoga in the Gita is not merely thought-control as in the technical Yoga-sastra, but the whole of spiritual life which aims at union with the Supreme. Similarly, Karma in the Gita does not mean merely obligatory or optional rites as in the ritualistic codes, but all human actions from the lowest acts of self-preservation prompted by nature to the highest acts of self-forgetting love prompted by Spirit. And the status of one's soul is to be determined ethically and not ritualistically. It is to be judged by the standard

of moral purity, and not of ceremonial purity. So also Yajna in the Gita does not mean animal sacrifices, nor sacrifices of merely material objects, but all activities of man prompted by a spirit of sacrifice. A life of self-control is a sacrifice, a life of disinterested scholarship is a sacrifice, and even a simple exercise in breath-control done for the purification of the mind is a sacrifice in its own way. Lastly, Dharma in the Gita is not simply the caste duty of popular ethics, but the duty imposed on man by his own nature and tendencies as well as by his birth and profession, and it has always to be judged in the light of the end it has in view. Thus the Gita everywhere follows the old tradition, but extends it in such a way as to recreate it. Hence none of these ancient formulas can do justice to the width of its outlook or the profundity of its teaching.

It is sometimes said that the Gita is a gospel of nishkamakarma or selfless action. Even this time-honoured formula does not adequately express the meaning of the scripture. For it expresses only the negative side of its teaching, but not its positive side. It only points out that the Gita wants us to eliminate kama or selfish desire which is generally at the back of human action, but it does not point out that the Gita substitutes in its place jnana or the knowledge of a higher Self. The ideal Yogin does not merely cease to be a man of the world. He becomes a man of

God. He is a man who works in this world discharging his duties efficiently and selflessly, but who lives in a world of Spirit where success and failure have a different connotation. For when the soul puts forth its moral energy in the form of a righteous act, a gentle word or a kind thought, it may fail in the external world, but, as every religious man knows, it is crowned with success in the internal world of Spirit. As long as a man sets the goal of his life in the external world, he is subject to uncertainty. And even when he succeeds, his success can give him no permanent joy. But if he shifts his goal from the material world to the spiritual world, he will soon realise that there is no such thing as failure in life. The ideal Yogin of the Gita is one who has set the goal of his life not in this world, nor in a heaven which he hopes to reach after death, but in a world of Spirit of which he is a denizen even here and now. That world is not only one of permanence and reality, but also one of freedom. The more a man feels at home there and does his work here, the more he has of eternal life. To abide in it constantly and to feel that he is no longer a separate self with interests of his own but an agent of God carrying out His high purpose—that is the goal of man's life according to the Gita, and not merely to do nishkamakarma.

Again, it should be noted that the Bhakti or devotion taught in the Gita is not the excessive

emotionalism of some of the Bhakti schools of mediaeval India. In fact one of the most remarkable features of this scripture is the perfect balance it maintains between the various components of spiritual life. Its conception of Yoga or fellowship with God involves incessant work as well as ardent love and serene wisdom. To be drawn towards God is to imitate Him and to work as He works. For does not God work incessantly? Does not the whole creation under His direction move on in an easy and effortless manner? Does He not maintain the law and order of the universe? Does He not send us sunlight everyday, and now send forth rain and now withhold it? And has God any object to gain by all this work? Has He anything to achieve which He has not already? And does all this work of His as Isvara in any way interfere with His eternal rest and profound peace as Brahman, the Absolute? These are some of the questions suggested by the Gita to the Yogin who wants to live in fellowship with God. In several passages it enforces its teaching by the example of Isvara. And it eloquently points out that the ideal Yogin who lives in unbroken fellowship with God experiences profound rest even when he is engaged in incessant action. He ever acts, and yet he acts not. This is not merely a Samkhya doctrine as some suppose, but the expression of a profound mystic experience.

Some of the modern formulas that we have learnt

from the West in recent years fare no better in their interpretation of the Gita. To say that the Gita is a gospel of duty for duty's sake or that it is a gospel of social service or humanitarian work is to narrow unduly the scope of the great scripture, and even to mistake its meaning. Duty for duty's sake is a cold and Stoic doctrine, and the ideal character that it sets before us is the wise man who is not perturbed by the desires and passions of the world. The Gita also, of course, teaches us that we should cultivate a calm indifference to outward circumstances and detach ourselves from the world. Equability or indifference to the so-called pairs of opposites—pleasure and pain, heat and cold, success and failure, gain and loss—is taught on almost every page of the scripture. But, as the very word Yoga implies, detachment from the pleasures and pains of the world is only the negative side of spiritual life, the positive side being attachment to God. The Gita clearly says that until this contact is well established the negative self-discipline alone would be ineffectual and purposeless. The ideal Yogin of the Gita accordingly is not merely a wise man who relies on his own strength of mind in the face of trials and temptations. He is not merely a philosopher treating with contempt the vain shows of the world. No doubt, he does stand up against all forms of evil and injustice, and he does treat with contempt the vain shows of the world. But his strength

is derived from God. His insight is due to the illumination of Grace. And his contempt towards the vanities of the world is due to his preception of the realities of the spiritual world behind it. The Yogin is a man who has surrendered his self-will, and lives only to carry out the will of God. He is a man who lives in God and in whom God shows Himself. Your Stoical wise man can never have the feeling of self-forgetting love, devotion, joy and exaltation of spirit which the Yogin has, who always lives in the presence of God and does His work.

Similarly, the Gita is not merely a gospel of social service or humanitarian work. The ideal Yogin that it describes is not a man who puts mankind in place of God. He does not worship society, he worships God. He is a servant of God before he becomes a servant of man. To him divine service comes first, and social service next. With him *work for humanity* is only a mark or manifestation of that abounding life which comes to one who has entered the kingdom of Spirit. Social service which is divorced from spirituality is only an artificial flower which has neither life nor fragrance. The Gita, no doubt, in a famous phrase insists on the importance of *work for the good of the world*. But it insists much more on *finding God who is the source of all goodness*.

Nor, again, is it correct to say that the Gita is opposed to the ancient ideal of Sannyasa or renuncia-

tion. There can be no religion without renunciation. One cannot be both a man of God and a man of the world. What the Gita says is that an informal Sannyasa should be practised in active life before one is fit for formal Sannyasa. The spirit of Sannyasa should pervade all the activities of a man whether he is a student or a householder or a recluse. We should learn to live in the world without becoming worldly, as a lotus leaf lives in water without becoming wet. Our senses should learn to move freely amidst sense objects without feeling attraction or repulsion, and to act always in obedience to the higher Self. True Sannyasa does not consist merely in retiring from the world, but in subduing it to the purposes of the soul. Pravritti and Nivritti need not be two different paths opposed to each other. On the other hand the former should be a preparation for the latter. Therefore, while recognising that the aim of the Gita, along with the other literature of the Epic age, is to correct the over-emphasis on mere formal Sannyasa, we should not commit the mistake of thinking that it goes against all Hindu tradition and exalts mere works above love and knowledge of God.

What then is the true message of the Gita? The formula at the end of every chapter of the scripture calls it a Yoga-Sastra. No other formula ancient or modern can indicate the scope of the Gita better than this. For the Gita is a gospel of spiritual life in all

its phases In a hundred different ways it points out the increasing happiness of Yoga or union with God gained through service, love and knowledge, and the increasing misery of Kama or mere self-centred desire. The soul which is of divine origin can have peace and rest only in a world of Spirit, where there are harmony, permanence and freedom, and not in this world which is full of strife, and change and bondage The path of Yoga leads us into that spiritual world while we are still remaining in this, whereas the path of desire leads us only round and round this world In other words, when a man eradicates his desires based on the delusive notion of a separate self and trains his heart to flow out in love and sympathy towards all beings, and looks upon the faithful discharge of his duties as the highest form of worship of God, he treads the path of light which leads him to his true home. On the other hand, if he cherishes his desires and hugs the delusion that he is a separate individual with interests of his own, always in opposition to those of others, and looks upon his duties as only means to self-assertion or self-aggrandisement, he treads the path of darkness and wanders aimlessly in the world of change which we call Samsara

THE SYNTHESIS OF THE GITA

The comprehensive nature of the teaching of the Gita can be fully understood only when we know its relation to the various schools of thought that flourished in India at the time. The scripture shows the widest toleration. It is only with atheists, materialists and freethinkers that it has no patience. It denounces these in scathing terms, and condemns their specious arguments and misguided actions. We do not exactly know what established schools of thought are included in this condemnation. There is no doubt that those who came to be known later as Laukayatikas or Charvakas are the principal offenders. It has been suggested that Buddhists and Jains are also included in the description. But it is only those whose doctrines result in wicked deeds that seem to call forth the wrath of the Teacher. The line of toleration that He draws is the lowest possible. He shuts out from Grace only those men of fiendish nature who have in them "neither purity, nor good conduct nor truth."

It has already been shown how the teaching of the Gita transcends that of mere ritualism. The God of the Gita is not only a Yajnesvara but also a Yogesvara. Sacrifices are acceptable to Him, but they should be the sacrifices of the spirit. Offerings-

are pleasing to Him, but they should proceed from a devout heart. Heaven is the reward he gives to the religious soul, but it is a heaven here and now, it is the spiritual kingdom within us. Thus we have progress from an external and mechanical religion, such as is taught in the ritualistic Mimamsa, to an internal and spiritual religion. But the older phase is not entirely discarded. The Hindu mind is too wise and tolerant to break away abruptly from the past or to prescribe the same forms of worship for all. It recognises that for the immature soul religion has to be rather external and mechanical.

The Gita equally transcends those schools of Vedanta that go to the other extreme and preach absolute quietism. Its main source of inspiration, as we have seen, is the Upanishads. In fact the Gita is the layman's Upanishad. The Upanishads were originally taught as a secret doctrine to those who were men of approved character and spirituality. Therefore there was no need to emphasise the first two aspects of spiritual life—*karma* and *bhakti*. But in the Epic age, when the religion of the Upanishads was popularised, *karma* and *bhakti* had to be as clearly expounded as *jnana*. For the same reason more emphasis had to be laid on the personal aspects of *Isvara* than on the impersonal aspects of the Absolute. Thus the Gita has done an invaluable service to India and also to the world by making the teaching of the

Upanishads more effective, and their appeal more universal

The relation of the Gita to the Bhagavata school of theism has also to be recognised. The consciousness of sin on the part of man and the idea of redemption through Divine Grace are the characteristic doctrines of this school. Some scholars have hastily assumed that the passages in the Gita which show great consideration and tenderness to sinners were due to Christian influence. But, apart from all questions of chronology, these ideas are found so inextricably blended with the characteristically Hindu doctrines of karma and rebirth and the four castes that it is almost critical perversity to say that they are imported from abroad. Again the doctrine of *Prapatti* according to which a man has to surrender himself absolutely to God for the salvation of his soul was originally a Bhagavata doctrine. It is expressed in various places in the Gita but especially in the *charana-sloka* (XVIII 66), which is often quoted. The emphasis on the personal aspects of God which makes the Gita a theistic scripture and not a philosophical speculation is also partly due to the Bhagavata religion. In fact, some critics are of opinion that the nucleus of the Gita was a Bhagavata manual and that it gradually grew into a Yoga-Sastra. Whatever that may be, there is no doubt that a warm current of love and devotion to a personal God flows from the Bhagavata school into the Gita.

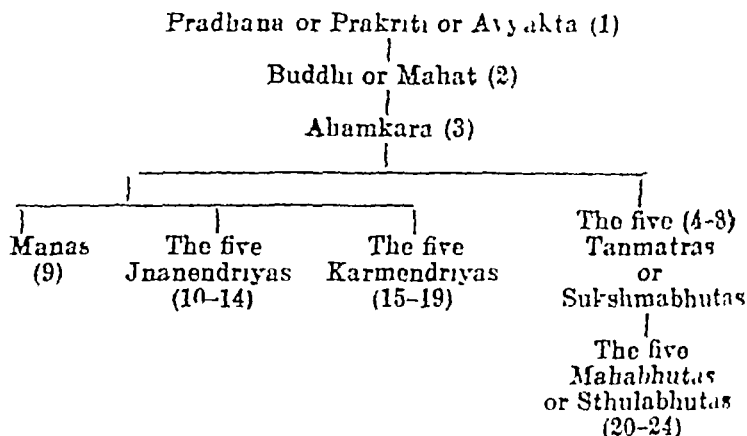
But it is kept in due subordination to the severe teaching of the Upanishads. What the Bhagavata religion would be if this control were relaxed is amply shown to us by the excesses of its later scriptures.

The relation of the Gita to the Samkhya and Yoga systems is very important. Many verses in the Gita cannot be understood without at least an elementary knowledge of these—especially the Samkhya. But in the first place it should not be forgotten that at the time of the Gita, Samkhya and Yoga were no rounded systems of thought. Their doctrines were still in a rather fluid state, and the terms they used had not hardened into technical terms. Many ideas and expressions were common to the Samkhya, Yoga, Bauddha and Vedanta schools. So it is uncritical to read into the language of the Gita the clear-cut doctrines of the later philosophical systems. However, it cannot be denied that the Teacher was as much influenced by the speculations of Kapila, the reputed founder of Samkhya, as by the revelations of the Upanishads. He included Kapila among the *avhatas* of God. And He tried, it possible, to work the speculations of that great thinker into the grand synthesis of His Gita. The task was not an insuperable one. For at the time of the Mahabharata the Samkhya thought was still theistic as in the Upanishads. It had not yet become a dualistic atheism.

According to the Samkhya system the universe

consists of two eternal realities, one conscious and the other unconscious. The former is called Purusha and the latter Pradhana or Prakriti. There is an infinite number of Purushas all independent of one another and devoid of any qualities. They are the silent spectators of the various modifications of Prakriti. Prakriti is either universal matter or universal energy. It has three gunas or dispositions viz, sattva or goodness, rajas or passion and tamas or dullness. When these dispositions are in equilibrium, Prakriti is quiescent. But when the equilibrium is disturbed by the presence of souls, the dispositions act on one another and we have evolution. The first product of the evolution of Prakriti is Mahat, which in its psychological aspect is also called Buddhi. The next product of evolution is Ahamkara or the principle of egoism which is also both psychological and cosmic. And from Ahamkara are derived, on the psychological side, manas or the mind in a narrow sense, the five jñanendriyas or sense-organs of perception, and the five karmendriyas or organs of action, and on the cosmic side are derived the five so-called tanmatras or subtle essences of sound, touch, smell, form and taste. And finally, in order that these subtle essences may be perceived by the sense-organs each of them is supposed to evolve a corresponding gross substance called mahabhūta. Thus corresponding to the five tanmatras we have mahabhūtas or sthulabhūtas viz ether, air, •

light, water and earth. These constitute, on the one hand, the universe and, on the other, the gross bodies assigned to souls according to their merit. The process described may be put in a tabular form thus —



The series from Prakriti to Mahabhutas consists of twenty four things and therefore along with Purusha we have twenty-five tattvas or categories in all in the Samkhya system. But the most important point to be noticed is that Purusha is unrelated to Prakriti. He is a mere passive spectator of all the changes that Prakriti undergoes. He is the eternal seer free from all qualities, movements or actions. He is beyond the senses, beyond the mind and beyond intellect. All these are, as we have seen, only the modifications of Prakriti. Therefore joy, sorrow, sin, merit, birth, death and release—all properly belong

to Prakṛiti and not to Puruṣa. Puruṣa remains untouched by these. He is pure self-illuminating consciousness. But ignorance of his own nature is the power that keeps Puruṣa enchained. In his ignorance he fancies himself subject to all the changes of Prakṛiti. And this delusion wrought on him by Prakṛiti can be destroyed only by the true knowledge of his real nature. When Puruṣa obtains the true knowledge, he reaches *kaivalya* or the state of isolation from Prakṛiti, which is his liberation. He then becomes a *nir-vaigunya* or a *trigunatita*—that is, one free from the thralldom of the three qualities of Prakṛiti. Thus salvation can be got only through true knowledge, and not through works. For works mean a greater contact of Puruṣa with Prakṛiti, and that results only in a heavier bondage. As there is no reference to God in this system either as creator or saviour, it is termed an atheistic system.

Let us now see how far these Sāṃkhya ideas are utilised in the Gīta. The Gīta accepts the concept of Prakṛiti, which is also found in the Upanishads. It accepts the three guṇas and the evolution of the twenty-four tattvas. It admits that our actions are to be attributed to the forces of Prakṛiti in us and not to the soul which is above these. It admits that the soul is deluded in thinking that it is the doer, while it is the senses, manas, ahaṃkāra and buddhi that are responsible for everything that is done. It also admits that

the liberated soul is free from this delusion and knows its own true nature and transcends the three gunas of Prakriti

But the Gita alters the trend of the whole Samkhya thought by its Upanishadic conception of the one Purusha of whom the other Purushas are only partial manifestations. And this Paramapurusha or Purushottama is not only a witness, but also a governor. Prakriti is His Prakriti. Its changes are directed by His will. He is the Antaryamin—the God immanent in all creation. Prakriti is His lower manifestation and the souls are His higher manifestations. As Prakriti is thus an aspect of God, contact with it is not evil. On the other hand, it is only by working in conjunction with it to carry out the purpose of God that the individual can transcend his individuality. Further the liberated Purusha is not merely free from the thralldom of Prakriti. He is in conscious union with God. Thus at every step the atheistic dualism of the later Samkhya is avoided in the Gita. The Teacher has simply made use of the Samkhya analysis of the world and the mind of man in his popularisation of the Upanishadic teaching. It may be that the Samkhya analysis is now superseded and its account of evolution must give place to more scientific theories. But that does not in any way invalidate the teaching of the Gita and the Upanishads based on religious experience.

Every religious teacher has to make use of the scientific knowledge of his time. His teaching is inevitably coloured by the current scientific theories as well as by the current social beliefs. But it is mere bigotry to insist on faith in the scientific theories of a former age simply because they happen to be mentioned in scriptures. And it is misplaced ingenuity to read modern scientific ideas into ancient systems. Nothing is gained by such interpretations, and meanwhile a positive disservice is rendered to religion. It should be frankly admitted that belief in a particular scientific theory or a particular social order is the perishable part of a scripture. It belongs to the husk that covers the living seed. Had it not been for the accident of its being associated with spiritual truth it would probably have been forgotten long ago. So in reading a scripture we should take care to estimate its scientific beliefs at their true worth. In understanding the genius of a religious teacher we have to ask ourselves not whether he was in advance of the scientific knowledge of his time, but whether he had the courage to discard old scientific beliefs that had come down to him along with his religious tradition and to accept the nascent theories of his own time. For, while the former test is a manifestly unjust one, the latter shows a virile mind swiftly moving with the times and eager for progress. And if the teacher not only accepts the new theory but also cautiously avoids

its excesses and makes it truly subservient to his spiritual experience, his greatness is established beyond a doubt. Such a teacher is the Bhagavan of the Gita. He is a great expounder of the Upanishadic tradition, but He courageously discards its old cosmological theories and accepts the new scientific theories of the Samkhyas. He not only accepts the Samkhya theory of evolution, but also, by His insistence on the Upanishadic Absolute, avoids its atheistic tendencies and overcomes its dualism.

The relation of the Gita to Patanjali's Yoga system is similar to its relation to Kapila's Samkhya. In fact there is no essential difference between the Samkhya and Yoga systems except that the latter prescribes a detailed *sadhana* for liberation and makes a faint mention of God. Patanjali accepts the dualism of Kapila and believes in the theory of the evolution of the world from the apparent contact of Purusha and Prakriti, and prescribes a severely graded discipline of the mind for reaching Samadhi. The various stages of the discipline are yama or abstention, niyama or observance, asana or posture, pranayama or regulation of breath, pratyahara or the withdrawing of the mind, dharana or the fixing of the mind, dhyana or meditation and samadhi or rapture of union. The whole process is called Yoga which is defined as *chitta vrtti nirodha* or the stopping of the mental movements. As these movements are the results of the action of

Prakriti on Purusha, they have to be restrained so that the latter may become independent of the former. When Samadhi is obtained, Purusha transcends the gunas of Prakriti, and is free.

God is not an essential element in this system. However, devotion to Him is said to remove all obstacles in the path of Yoga. And He is defined as a Purushavishesha or a particular Purusha who is untouched by the actions, results and imperfections of the world. He stands outside the other Purushas and Prakriti. He is not immanent in creation, nor is He the creator. The evolution of the world does not depend upon Him. Nor is the liberation of souls directly brought about by Him. And salvation does not mean union with Him. He is only the model of a liberated Purusha. By devotion to Him, however, the other Purushas can become like Him. For He is the first teacher of Yoga in whom omniscience lies in germ.

This short account of the system will show how far it is from the Gita. First of all the Gita uses the word Yoga in a much wider and more varied sense. It uses the term sometimes to denote karma, distinguishing it from the term Samkhya which merely denotes jnana. It uses it also in the sense of mental concentration. Again it uses it in the sense of power, well-being and synthesis. But, above all, it uses it in the sense of fellowship with God. It is mainly in

Chapter VI of the Gita that the word is used in the sense in which Patanjali uses it. Here and elsewhere mention is made of the eight *Yogangas* or accessories of Yoga, but not at all in a systematic manner. Particular care is taken to see that the regulations prescribed are not harsh. Arjuna rightly describes the Yoga taught to him as characterised by *samya* or evenness. It does not run to excess. It advocates moderation in eating and sleeping, and not severe fasts and vigils. It advises no difficult postures nor prolonged breathing exercises. It insists only on the Yogin's seeing all things as parts of one Reality.

Again, there is no comparison between the conception of God which we have in the Gita and that which we have in the Yoga system. According to the Gita, God is both transcendent and immanent. He is present everywhere in creation and extends beyond it. He determines all its activity. He helps all souls with His kindly presence at their centre. He is a Redeemer within call. At the same time He is the impersonal Brahman of the Upanishads. In a word, the *Puru-shottama* of the Gita and the *Purushavisesha* of the Yoga system are poles asunder. It is interesting to notice however, that both of them are *Yogesvaras*. Only the Yoga of the one is a mere channel of mental discipline, while the Yoga of the other is an ocean of spiritual life.

The relation of the Gita to Buddhism is not so

explicit as its relation to the other schools of thought we have considered. But it is none the less important. Buddha taught the importance of morality. His gospel was one of ethical idealism. He widened the concept of Dharma. His Dharma was of universal application. It was not confined to the four walls of a caste system as the Hindu Dharma was. Though the Gita also emphasises the importance of righteous life and though it connects Dharma with character and tendencies as well as profession, and makes it the means to Yoga and not an end in itself, it is rather conservative in its attitude towards caste duties. But in all other aspects of religious life and experience it leaves Buddhism far behind. Early Buddhism ignored the religious consciousness of man and therefore found it difficult to substitute a higher motive for conduct in place of *tanha* or desire which it sought to eradicate. In Buddha's scheme of life there was no room for love of God. Therefore it became rather an ascetic code of morals. Nor did Buddhism invest the goal of ethical life with any positive character. Nirvana was always described in negative terms. It was often interpreted as mere extinction. It was not made clear that what was meant was only the extinction of the limited consciousness of the individual. Consequently a desire for nirvana was no satisfactory parallel to the *jnana* or *bhakti* of the rival system as a motive for conduct. So it was that the

Gita in its final form in the Epic age was able to take the wind out of the sails of Buddhism. It practically absorbed and transcended the gospel of Buddha. And as it remained faithful to the immemorial religious tradition of the land and did no violence to the caste feeling, it established itself firmly in India while Buddhism had ultimately to leave the land of its birth. In the Mahayana Buddhism that followed in the footsteps of the Hindu revival Buddha himself was exalted to the rank of the Supreme Deity, and devotion to him supplied a long-felt religious need. One of the scriptures of this new religion, *Saddharmapundarika* or the Lotus of the True Law, is accordingly a close parallel to the Bhagavad Gita.

From what has been said above it will be seen that the Gita is a mighty river with many tributaries. It is like the Ganges. Many a tributary joins it in its course, from the Mimamsa, Vedanta, Bhagavata Samkhya, Yoga and Bauddha regions. But the main stream comes from the Himalayan heights of the Upanishads. Lower down the river if we taste the water, we cannot say from what tributary it comes. The waters from various sources mix almost perfectly and they are all one stream. There is no doubt, therefore, that once in the history of Indian thought a grand synthesis was achieved, and it was appropriately called Yoga. For Yoga means synthesis as well as union with God, which is the goal of all religious endeavour.

THE BHAGAVAD GITA

The Bhagavad Gita

CHAPTER I

धृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १

Dhritarashtra said :

1. On Kurukshetra, the field of righteous war, when my people and the Pandavas had assembled together, eager for the impending battle, what did they do, O Sanjaya ?

सञ्जय उवाच—

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २

Sanjaya said :

2 When King Duryodhana saw the army of the Pandavas arrayed for battle, he drew near to his teacher and said these words

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११

11 "Therefore do ye all support Bhishma standing firm in all the fronts in your respective divisions "

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२

12 In order to cheer him up the aged Kuru his valiant grand-sire, roared like a lion and blew his conch

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३

13 Then suddenly conchs and kettledrums, tabors and drums and horns blared forth, and the sound was tumultuous

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

मायवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४

14. Then stationed in their great chariot, which was yoked with white horses, Krishna and Arjuna blew their celestial conchs

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५

15 Krishna blew his Panchajanya, and Arjuna his Devadatta, and Bhima of terrible deeds blew his huge conch Paundra

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६

16 King Yudhishtira, son of Kunti, blew his Anantavijaya; and Nakula and Sahadeva blew their Sughosha and Manipushpaka

काश्यश्च परमेष्वातः शिखण्डी च महारथः ।

वृष्ट्युन्नो विराटश्च सत्यकिश्चापराजिवः ॥ १७

17. And the king of Kasi, the chief of archers, Sikhandin, the great warrior, the invincible Satyaki, Drishtadyumna and Virata.

द्रुपदो द्रौपदेयाश्च सर्वशः युधिजिन्दे ।

सौमदश्च महाबाहुः शङ्खान्दधुः धृष्टकेतुः ॥ १८

18 Drupada and the sons of Drupadi O King and the strong armed son of Subhadra on all sides blew their conchs

न घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयत् ॥ १९

19. The tumultuous uproar rent the hearts of Dhritarashtra's sons, for it made the earth and the heavens resound

अथ व्यवस्थितान्द्रष्ट्वा धार्तराष्ट्रान्क्रुपिष्वजः ।

प्रवृत्ते शस्त्रसम्याने धनुन्वन्त्य पाण्डवः ॥ २०

20 Then Arjuna, whose banner bore the crest of Hanuman, looked at the sons of Dhritarashtra drawn up in battle, and as the clash of weapons began, he took up his bow

दृष्टीकेशं तदा वाच्यमिदमाह मदीयते ।

अर्जुन उवाच—

मेनयोनमयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१

21 And O King, he said these words to Krishna
Arjuna said

Draw up my chariot O Krishna between the two armies

यावदेतान्निरीक्षेऽहं योद्धवामानवस्थितान् ।

कैमेया सह योद्धव्यमस्मिन्नणममुद्यमे ॥ २२

22. And I will look on these men standing eager for battle and see with whom I must contend in the strife of war.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३

23 I wish to observe those who are assembled here ready to fight and eager to please in battle the evil-minded son of Dhritarashtra

सञ्जय उवाच—

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४

Sanjaya said

24 Thus addressed by Arjuna, Krishna drew up that fine chariot, O Dhritarashtra, between the two armies

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ २५

25. In front of Bhishma, Drona and all the chiefs he said, "Behold, O Arjuna, these Kurus assembled here "

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखीस्तथा ॥ २६

26. Then saw Arjuna standing there fathers and grandfathers, teachers, uncles, brothers, sons, grandsons, and comrades

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्वन्धूनवस्थितान् ॥ २७

27. And also fathers-in-law and bosom friends in both the armies. When Arjuna looked on all these kinsmen thus arrayed,

कृपया परयाऽऽविष्टो विपीदन्निदमब्रवीत् ।

अर्जुन उवाच—

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८

28. He was overcome with great compassion and said these words in sadness

Arjuna said

“When I see these, my kinsmen, drawn up and eager for fight, O Krishna,

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९

29. My limbs give way, my mouth is parched, my body trembles, and my hair stands on end.

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३०

30 Gandiva slips from my hand and my skin burns all over I am not able to stand, my mind is reeling.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१

31. And I see adverse omens, O Krishna, nor do I expect any good in slaying my kinsmen in the fight

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२

32 I desire no victory, O Krishna, nor dominion nor pleasures Of what use is the kingdom to us, O Krishna, or enjoyment or even life?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३

33 Those for whose sake we desire kingship, delights and pleasures are arrayed here in battle, risking their lives and riches

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥

34 Teachers, fathers, sons and also grand-fathers, uncles and grandsons, fathers-in-law and brothers-in-law and other kinsmen.

एतान्न हन्तुमिच्छामि व्रतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५

35 These I would not kill, though killed myself, O Krishna, even for the sovereignty of the three worlds, much less for this earth

निहत्य धार्तराष्ट्रानः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हृत्त्वैतानाततायिनः ॥ ३६

36. What joy can be ours, O Krishna, when we have slain the sons of Dhritarashtra? Only sin will take hold of us when we crush these evil hearted men

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्ववान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७

37 Therefore we must not slay our kinsmen, the sons of Dhritarashtra For how can we be happy, if we kill our own kindred, O Krishna?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहं च पातकम् ॥ ३८

38 Even if they, whose minds are overpowered by greed, see no evil in the ruin of kinsmen, and no crime in treachery to friends,

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्विज्जनार्दन ॥ ३९

39 Why should we not learn to turn away from this crime, O Krishna, we who see the sin of ruining a tribe ?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४०

40 By the ruin of a tribe its ancient laws perish, and when its laws perish, lawlessness prevails throughout the tribe

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वाष्प्येय जायते वर्णसङ्करः ॥ ४१

41 And when lawlessness prevails, O Krishna, the high-born women of the tribe go astray, and when women go astray, there arises confusion of castes

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२

42 And this confusion leads into hell the tribe itself as well as those who have destroyed it For the spirits of their ancestors fall, deprived of their offerings of water and rice

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३

43. By the misdeeds of those who destroy a tribe and create confusion of castes, the immemorial laws of the tribe and the caste are rooted out

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुश्रुम् ॥ ४४

44 And we hear it said, O Krishna, that the men of the tribes whose laws are rooted out needs must live in hell

अहो वत् महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५

45. Alas ! what a great sin we have resolved to commit in striving to slay our kinsmen through our greed for the pleasures of the kingdom !

यदि मामप्रतीकारमगस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६

46 Far better would it be for me if the sons of Dhritarashtra, weapons in hand, should slay me in the battle, while I remain unresisting and unarmed.

सञ्जय उवाच—

एवमुक्त्वाऽर्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविम्वमानसः ॥ ४७

Sanjaya said

47. Having spoken thus on the field of battle Arjuna sank down on the seat of his chariot and cast away his bow and arrow, his heart overwhelmed by grief

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादेऽर्जुनविषादयोगो नाम

प्रथमोऽध्यायः ।

In the Upanishad of the Bhagavad-Gita, the science of the Absolute, the scripture of Yoga, and the dialogue between Sri Krishna and Arjuna this is the first chapter entitled

THE DEPRESSION OF ARJUNA

CHAPTER II

सञ्जय उवाच—

तं तथा कृपयाऽऽविष्टमश्रुपूर्णकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १

Sanjaya said

1 He was thus overcome with pity, his eyes were filled with tears and became troubled, and he was much depressed. Then Krishna said these words.

श्रीभगवानुवाच—

कुतस्त्वा कश्मलमिदं विषमे ससुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २

The Bhagavan said

2 Whence has this loathsome feeling come upon thee, O Arjuna, in this crisis ? It is ignoble, it is disgraceful, it debars thee from heaven

हृव्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३

3 Do not yield to this weakness, O Arjuna, for it does not become thee Shake off this base faintness of heart and stand up, O dreaded hero !

अर्जुन उवाच—

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४

Arjuna said

4. How can I attack Bhishma and Drona in battle with my arrows, O avenging Krishna ? Worthy of worship are they to me

गुरूनहत्वा हि महानुभावान्

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वाऽर्थकामांस्तु गुरूनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५

5 It is better indeed to live as a beggar in this world without slaying these venerable teachers For, though they are mindful only of their gains, they are my teachers, and if I should slay them, all my joys even in this life would be stained with blood

न चैतद्विद्मः कतरन्नो गरीयो

यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामः

तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६

6. We do not know which of these two is better

for us, nor do we know whether we shall conquer them or they will conquer us. The very men whom if we slew, we should not care to live, even they, the sons of Dhṛitarashtra—are arrayed against us

कार्पण्यदोषोपहतस्वभावः

प्रच्छामि त्वां धर्मसंस्मृदचेताः ।

यच्छ्रेयः न्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं ग्राधि मां त्वां प्रपन्नम् ॥ ७

7. My heart is stricken with the weakness of compassion, my mind is perplexed about my duty, and so I ask thee. Tell me for certain which is better. Teach me, for I am thy pupil and have taken refuge in thee.

न हि प्रपञ्चामि समापनुद्या-

वच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपन्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥ ८

8. Even if I should obtain the rich and unrivalled sovereignty of the earth and the lordship of the gods in heaven, I do not know what would drive away this grief that dries up my senses

सञ्जय उवाच—

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९

Sanjaya said

9. Having thus addressed Krishna, the mighty Arjuna said he would not fight and remained silent

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १०

10 As he thus remained in grief, O Dhritarashtra, between the two armies, Krishna seemed to smile and spoke these words

श्रीभगवानुवाच—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भापसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११

The Bhagavan said

11. Thou weepst for those whom thou shouldst not weep for, and yet thou speakest words that seem to be wise Wise men weep neither for the dead nor for the living

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२

12 Never was there a time when I did not exist,

nor thou, nor these kings of men Never will there be a time hereafter when any of us shall cease to be

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३

13 As the soul in this body passes through childhood, youth and old age, even so does it pass to another body A wise man is not deluded by this

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४

14 The senses in contact with their objects, O Arjuna, give rise to heat and cold, and pleasure and pain They come and go, and do not last for ever. Endure them, O Arjuna

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

ममदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५

15 The man who is not affected by these, O chief of men, and who remains the same in pleasure and pain, steadfast—he is fit for immortality

नामतो विद्यते भावो नामावो विद्यते मनः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६

16 The unreal never is, the Real never is not,

the conclusion about these two is well perceived by seers of Truth

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७

17 Know that to be indestructible by which all this is pervaded None can cause the destruction of this which is immutable

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८

18 Transient are said to be these bodies of the eternal soul which is indestructible and incomprehensible. Therefore fight, O Arjuna

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९

19 He who thinks it slays, and he who thinks it is slain—neither of them knows it well It neither slays, nor is it slain

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूय. ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥

२०

20 It is never born, it never dies, nor having once been does it again cease to be Unborn, eternal, permanent and primeval it is not slain, when the body is slain

वेदाऽविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१

21 He who knows that it is indestructible and eternal, and that it has neither birth nor change—how can that man slay anyone, O Arjuna, or cause anyone to slay?

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

न्यन्यानि संयाति नवानि देही ॥

२२

22 As a person casts off worn-out garments and puts on others that are new, so does the inner man cast off worn-out bodies and enter into others that are new.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं ह्येदमन्त्यापो न शोषयति मारुतः ॥ २३

23 Weapons do not cleave him, fire does not

burn him , water does not make him wet , nor does the wind make him dry

अच्छेद्योऽयमदाह्योऽयमक्वेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४

24. He cannot be cloven, he cannot be burnt, he cannot be wetted, he cannot be dried. He is eternal, all pervasive, unchanging and immovable. He is the same for ever

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५

25. He is said to be unmanifest, inconceivable and unchanging Therefore, knowing him as such, thou shouldst not grieve for him

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६

26 Even if thou holdest that he is frequently born and that he frequently dies—even then, O mighty Arjuna, thou shouldst not grieve

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७

27 For whatever is born is sure to die, and

whatever dies is sure to be born again. Therefore for what is inevitable thou shouldst not grieve.

अव्यक्तादीनि भूतानि व्यक्तजघ्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवता ॥ २८

28 Mysterious is the origin of beings, manifest their intermediate stage, O Arjuna, and mysterious again is their end. What is there for grief in this?

आश्चर्यवत्पश्यति कश्चिदेन-

माश्चर्यवद्ब्रूति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाऽप्येनं वेद न चैव कश्चिन् ॥ २९

29 One looks upon him as a marvel, another likewise speaks of him as a marvel, another hears of him as a marvel, and even after hearing, one never knows him.

देही नित्यजबन्धोऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३०

30 The soul that dwells in the body of all, O Arjuna, can never be slain. Therefore thou shouldst not grieve for any creature.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१

31. Further, if thou shouldst regard thine own duty, thou shouldst not falter, for to a Kshatriya there is no higher good than a righteous war.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२

32. Happy are the Kshatriyas, O Arjuna, who come by such a war that offers itself of its own accord as an open door to heaven.

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रासं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३

33. But if thou wilt not wage this righteous war, thou wilt relinquish thy duty and thy honour, and wilt incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४

34. The world will ever speak of thy dishonour and to a man who has been honoured dishonour is worse than death.

भयाद्रणादुपरतं संस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५

35 The great warriors will think thou hast fled from battle through fear, and those that held thee in high esteem will make light of thee

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६

36. Many a vile word will thy enemies speak slandering thy strength. Could anything be more painful than that ?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७

37. If thou fall, thou wilt go to heaven, if thou win, thou wilt enjoy the earth. Therefore, arise, O Arjuna, having made up thy mind to fight

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८

38. Pleasure and pain, gain and loss, victory and defeat—treat them alike and gird thyself for fight. Thus thou wilt not incur sin

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९

39 This advice that has been given to thee is of the highest knowledge Listen now to this of selfless conduct. If thou follow it, O Arjuna, thou wilt break through the bonds of action

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमायस्य धर्मस्य त्रायते महतो भयात् ॥ ४०

40 In this no effort is ever lost, and no harm is ever done Even a little of this law will save a man from great fear

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा हनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१

41 In this the resolute mind has a single aim, but the thoughts of the irresolute are manifold and endless

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३

42 & 43 Fools who rejoice in the letter of the

Veda say, "There is nothing else but this" Their souls are ridden with desire, and they long for a Paradise they quote florid texts that give out rebirth as the reward of rituals and lay down various rites for the acquisition of pleasure and power

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसास् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४

44. Therefore those that are attracted to pleasure and power are carried away by these words, and have not the resolute will of a steadfast mind.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५

45 The Vedas treat of Nature's threefold disposition. But do thou transcend this, O Arjuna be free from the pairs of opposites, be steadfast in purity, never care for possessions, but possess thy soul

वायानर्थ उदपाने सर्वतः सन्त्युतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६

46 As is the use of a pond in a place flooded with water everywhere, so is that of all the Vedas to a Brahman who knows

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७

47 Work alone art thou entitled to, and not to its fruit. So never work for fruit, nor yet desist from work

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

48 Work with an even mind, O Arjuna, having given up all attachment Be of even mind in success and in failure. Evenness of mind is called Yoga

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९

49 Far inferior indeed is mere action, O Arjuna, to equanimity of mind So take refuge in equanimity Miserable are they who work for fruit

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५०

50 A man of even mind puts away here both good and evil. Therefore strive for Yoga Yoga is skill in action

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१

51. Sages of even mind, who give up the fruits of their actions, are freed from the bonds of birth, and go to the place where no ills exist

यदा ते मांहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२

52. When thy mind has crossed the slough of delusion, thou wilt become indifferent to what has been learnt and also to what is yet to be learnt

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३

53. When thy mind, which is distracted by the Vedic texts rests steadfast and firm in spirit—then wilt thou gain true insight

अर्जुन उवाच—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४

Arjuna said.

54. What is the mark of the man of steady

fast wisdom, of steadfast spirit O Krishna? How does the man of firm understanding speak, how does he sit, and how does he walk?

श्रीभगवानुवाच—

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५

The Bhagavan said

55 When a man puts away all the desires of his mind, O Arjuna, and when his spirit finds comfort in itself—then is he called a man of steadfast wisdom

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६

56 He who is not perturbed in mind by adversity and who has no eagerness amidst prosperity, he from whom desire, fear and anger have fallen away—he is called a sage of firm understanding

यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७

57 He who has no attachments on any side, and who does not rejoice or hate when he obtains good or evil,—his wisdom is firmly set

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८

58 When a man withdraws his senses from their objects on every side, as a tortoise does its limbs, then is his wisdom firmly set

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९

59 The objects of sense fall away from the embodied soul when it ceases to feed on them, but the taste for them is left behind. Even the taste falls away when the Supreme is seen

यत्ततां ह्यपि कौन्तेय पुरुषस्य विपश्चिनः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रबभूव सतः ॥ ६०

60 Though a man may ever strive, O Arjuna, and be ever so wise, his senses will rebel and carry off his mind by force

नानि सर्वाणि संयम्य युक्त आसीत जित्परः ।

यगे हि यन्मेन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१

61 So he should control them all and remain steadfast and devoted to me, for he whose senses are under control—his wisdom is firmly set

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२

62 When a man dwells in his mind on the objects of sense, he feels an attachment for them. Attachment gives rise to desire, and desire breeds anger.

क्रोधान्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३

63 From anger comes delusion, from delusion the loss of recollection, from the loss of recollection the ruin of the understanding, and from the ruin of the understanding he perishes

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४

64 But a man of disciplined mind, who moves among the objects of sense with his senses fully under his control, and free from love and hate—he attains to a clear vision

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५

65. And in that clear vision there is an end of

all sorrow, for the man of clear vision soon acquires a serene comprehension

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६

66 When a man has no self control, he can have no comprehension, nor can he have the power of contemplation. And without contemplation he can have no peace, and when he has no peace, how can he be happy ?

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७

67 When his mind runs after the roving senses, it carries off with it the understanding, as a gale carries away a ship upon the waters

तस्माद्यस्य महाबाहो निगृहीतानि सर्वश ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८

68 Therefore, O mighty Arjuna, he whose senses are all withdrawn from their objects—his wisdom is firmly set

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतां मुनेः ॥ ६९

69 What is night for all beings is the time of

waking for the disciplined soul, and what is the time of waking for all beings is night for the sage who sees

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥ ७०

70. The man into whom all desires enter as the waters enter into the sea, which, though ever filled, remains within its bounds—such a man attains to peace, and not he who hugs his desires

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृह ।

निर्ममो निरहङ्कार स शान्तिसधिगच्छति ॥ ७१

71. The man who gives up all desires and goes about free from any longing, and bereft of the feeling of 'I' and 'mine'—he attains to peace

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥ ७२

72. This is a divine state, O Arjuna. He who has reached it is deluded no longer, and he who is established in it even at the hour of death—he attains to the bliss of God.

इति श्रीमद्भगवद्गीताम्नूपनिषत्सु ० साङ्ख्ययोगो नाम
द्वितीयोऽध्यायः ।

In the Upanishad of the Bhagavad-Gita, this is the second chapter entitled

THE YOGA OF KNOWLEDGE

CHAPTER III

अर्जुन उवाच—

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घेरे मां नियोजयसि केनद ॥ १

Arjuna said

1 If thou holdest that true insight is superior to works, why dost thou urge me to do this horrible work? O Krishna

व्यामिश्रेणेव वाक्येन बुद्धिर् मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २

2 With such conflicting words methinks thou dost confuse my mind. Therefore tell me for certain that alone by which I could reach the highest good.

श्रीभगवानुवाच—

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३

The Bhagavan said

3 In this world a twofold way of life was taught of yore by me, O Arjuna,—that of knowledge for men of contemplation, and that of works for men of action

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४

4. No man can ever be free from a life of action by merely avoiding active work, and no man can ever reach perfection through mere renunciation

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशं कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५

5 For no man can sit still even for a moment, but does some work. Everyone is driven to act, in spite of himself, by the impulses of nature

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा त्सरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६

6 He who controls his organs of action, but

continues to brood in his mind over the objects of sense—he deludes himself, and he is termed a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७

7. But he who controls his senses along with the mind, O Arjuna, and directs his organs of action to work without attachment—he is indeed superior

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्राऽपि च ते न प्रसिध्येदकर्मणः ॥ ८

8 Do thou thy allotted work, for to work is better than to desist from work. By desisting from work thou canst not even sustain thy body.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९

9. This world is fettered by work unless it is done as a sacrifice. Therefore, O Arjuna, give up thy attachments and do thy work as a sacrifice

सह्यज्ञा प्रजा.सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेव वोऽस्त्विष्टकामधुक् ॥ १०

10. In the beginning it is along with sacrifice

that the Creator created men and said, " By this shall ye multiply, and this shall be the Cow which will yield unto you the milk of your desires

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११

11. "With this shall ye cherish the gods and the gods shall cherish you Thus cherishing one another ye will obtain the highest good

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२

12 "For cherished by sacrifice the gods will bestow on you the pleasures ye desire He is verily a thief who enjoys the things they give without giving them anything in return "

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुङ्क्ते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३

13. The good men who eat what is left over after a sacrifice are freed from all sins But the wicked who prepare food for their own sake—verily they eat sin

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नमंभव ।

यज्ञाद्भवन्ति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४

14 From food are all creatures born from rain is food produced, from the effects of sacrifice comes rain, and these effects spring from the acts of sacrifice.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माऽक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५

15 Know that the acts of sacrifice are taught in the Veda, and that the Veda springs from God. Therefore the Veda, which comprehends all, ever centres round the sacrifice.

एव प्रवर्तिनं चक्रं नानुवर्तयतीह यः ।

अवायुरिन्द्रियारामो मोघं पार्थ न जीवति ॥ १६

16 This was the wheel set in motion, and he who does not follow it, but takes delight in the senses and lives in sin—O Arjuna, he lives in vain.

यन्वात्स्वयतिरेव स्यादात्मनृषश्च मानवः ।

आत्मन्येव च नन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७

17 But the man who rejoices in the Spirit, who is content and satisfied with the Spirit alone—for him there is nothing for which he should work.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८

18 He has nothing to gain by the things he has done or left undone in this world, nor has he to depend on any created being for any object of his

तस्मादसक्तः सततं कार्यं कर्म समाचरे ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९

19 Therefore always without attachment do the work thou hast to do, for a man who does his work without attachment wins the Supreme

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २०

20 It is by works alone that men like Janaka became blest, and works thou shouldst do also with a view to the maintenance of the world

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१

21 Whatever a great man does, the same is done by others as well. He sets up a standard, and it is followed by the world

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नान्वाममवाप्तव्यं वर्त एव च कर्मणि ॥ २२

22 There is nothing in the three worlds, O Arjuna, for me to achieve nor is there anything to gain which I have not gained Yet I continue to work

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३

23 For if I did not continue to work unwearied O Arjuna, men all around would follow my path

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४

24 If I should cease to work, these worlds would perish, and I should cause confusion and destroy these people

सत्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांसयाऽसत्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ २५

25 As ignorant men act from attachment to their work, O Arjuna, so too should an enlightened man act, but without any attachment, so that he may maintain the order of the world

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६

26 Let no enlightened man unsettle the minds of the ignorant who are attached to their work. Him self doing all works with faith he should make others do so as well

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ २७

27. All work is really done by the dispositions of Nature. But man, deluded by the feeling of self, thinks, "I am the doer."

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८

28 But he who knows the truth of dispositions and works and what is distinct from them, O Arjuna, holds himself aloof, thinking, 'It is the organs of sense that are occupied with the objects of sense.'

प्रकृतेर्गुणसम्भूदाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९

29 Those who are misled by the dispositions of Nature are attached to the works which those disposi-

tions prompt But let no man who knows the whole
unsettle the minds of the ignorant who know only a
part

मयि सर्वाणि कर्माणि संन्यम्याऽध्यात्मचेतसा ।

निराशीर्निर्ममा भूत्वा युध्यस्व विगतज्वरः ॥ ३०

30 Surrender all thy works to me and fight—
with thy mind in unison with the Spirit and free
from every desire and trace of self, and all thy passion
spent

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवा ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१

31. Those who, full of faith, ever follow this
teaching of mine and do not carp at it—they too are
released from their works.

ये त्वेतदभ्यमूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढास्तान्विद्धि नष्टानचेतसः ॥ ३२

32 But those who carp at my teaching and do
not act thereon—know that such senseless men,
blind to all wisdom, are lost

सद्गुणं चेष्टते स्वस्या प्रकृतेर्जनवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३

33 Even the man who knows acts in accord

ance with his own nature All beings follow their nature , what can repression do ?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४

34 Love and hatred are bound to arise towards the objects of each sense But let no man come under the sway of these for they are his enemies

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५

35. Better is one's own law, though imperfectly carried out, than the law of another carried out perfectly Better is death in going by one's own law, the law of another brings fear in its train

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पूरुष ।

अनिच्छन्नपि वाष्पेण बलादिव नियोजितः ॥ ३६

Arjuna said

36 But what impels a man to commit sin, O Krishna, in spite of himself and driven, as it were, by a force ?

श्रीभगवानुवाच—

काम एष क्रोध एष रजोगुणसमुद्भव ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७

The Bhagavan said

37 It is desire, it is wrath which springs from passion A monster of greed and sin—know that it is our enemy here

धूमेनाऽन्नियते वह्निर्यथाऽऽदर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८

38. As a flame is enveloped by smoke, as a mirror by dust, and as an unborn babe by the womb, so is this enveloped by that

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९

39 Enveloped is true knowledge, O Arjuna, by the insatiable fire of desire which is the constant foe of the wise

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४०

40 The senses, the mind and the understanding are said to be its seat Through these it veils the knowledge and deludes the soul

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१

41 Therefore, O Arjuna, control thy senses from the beginning and slay this foul destroyer of knowledge and experience

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु स ॥ ४२

42 The senses are great, they say, the mind greater than the senses, and the understanding greater than the mind, but what is greater than the understanding is He

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३

43 Therefore know Him who is higher than the understanding, control the lower self by the higher self, and kill the enemy, O Arjuna, who comes in the guise of desire, and who is hard to overcome

इति श्रीमद्भगवद्गीतासूपनिषत्सु ० कर्मयोगो नाम

तृतीयोऽध्यायः ।

In the Upanishad of the Bhagavad Gita .

this is the third chapter entitled .

CHAPTER IV

श्रीभगवानुवाच—

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनुने प्राह मनु रिद्ध्वा कवेऽब्रवीत् ॥ १

The Bhagavan said

1 I taught this eternal Yoga to Vivasvat
Vivasvat told it to Manu, and Manu told it to Ikshvaku

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ २

2. Thus handed down from one to another the
royal sages knew it But through long lapse of time
O Arjuna, the doctrine was lost to the world

स एवाऽयं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३

3 This same ancient doctrine has to day been
taught to thee by me, for thou art my devotee and my
friend And it is a supreme secret

अर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विवस्वत ।

कथमेतद्विजानीयां त्वमाद्यौ प्रोक्तवानिति ॥ ४

Arjuna said

4 Later was thy birth, and earlier the birth of

Vivasvat How then am I to understand that thou didst teach him in the beginning ?

श्रीभगवानुवाच—

ब्रूहि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ५

The Bhagavan said

5 Many a birth have I passed through, O Arjuna, and so hast thou I know them all, but thou knowest not thine

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६

6 Though I am unborn and my nature is eternal, and though I am the Lord of all creatures, I employ Nature which is my own, and take birth through my divine power

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं मृजाम्यहम् ॥ ७

7 Whenever there is a decline of Law, O Arjuna, and an outbreak of lawlessness I incarnate myself

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८

8 For the protection of the good, for the des-

truction of the wicked and for the establishment of the Law I am born from age to age

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९

9 He who knows aright my divine birth and works will never be born again when he leaves his body, but will come to me, O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १०

10. Freed from passion, fear and anger, absorbed in me, seeking refuge in me and purified by the fire of knowledge many have become one with me

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११

11 Howsoever men approach me, even so do I accept them, for on all sides whatever path they may choose is mine, O Arjuna

काङ्क्षन्त कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२

12. Those who desire the fruit of their works worship the gods here, for quickly in this world of men do such works bear fruit

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्वद्यकर्तारमव्ययम् ॥ १३

13. The four castes were created by me according to the division of aptitudes and works Though I am their creator, know thou that I neither act nor change

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बद्धयते ॥ १४

14 Works do not defile me , nor do I long for their fruit He who knows me thus is not bound by his works

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि शुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५

15. Men of old who sought deliverance knew this and did their work. Therefore do thy work as the ancients did in former times

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १६

16 What is work, and what is no work—even the wise are perplexed here I will tell thee what work is, so that thou mayst know and be freed from evil.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७

17 One has to understand what work really is, and likewise what is wrong work and also what is no work. Hard to understand is the way of work.

कर्मण्यकर्म च पर्येदकर्मणि च कर्म चः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८

18. He who sees no work in work, and work in no work, he is wise among men—he is a Yogin, and he has accomplished all his work.

यस्य सर्वं समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९

19. He whose undertakings are all devoid of desire and self-will and whose works are burnt up by the fire of knowledge—him the wise men call a sage.

त्यक्त्वा कर्मफलानङ्गं नित्यवृत्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति नः ॥ २०

20 Giving up attachment to the fruit of works, always satisfied, and depending on none he is ever engaged in work—and yet he does no work at all.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१

21 Having no desires, bringing his mind and self under control, and giving up all possessions he commits no sin, his work being of the body alone

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वाऽपि न निवध्यते ॥ २२

22. Satisfied with whatever he gets, rising above both pleasure and pain, having no ill-will, and remaining the same in success and failure he acts indeed, but he is not bound

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म सनत्प्रं प्रविलीयते ॥ २३

23 The works of a man whose attachments are gone, who is free, and whose mind is well established in knowledge melt away entirely, being done as for a sacrifice

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४

24 To him the offering is God, the oblation is God, and it is God that offers it in the fire of God. Thus does he realise God in his works, and he reaches Him alone

दैवमेवापरे यज्ञं योगिन पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५

25. Some Yogins offer sacrifices to the gods, while others offer sacrifice in the fire of God ever in the manner of a sacrifice

श्रोत्रादीर्नान्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विमयानन्य इन्द्रियाग्निषु जुहति ॥ २६

26 Some offer as sacrifice their hearing and other senses in the fires of restraint while others offer sound and other objects of sense in the fires of their senses

सर्वार्णीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयनयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७

27. Some again offer the works of their senses and their life-breaths as sacrifice in the fire of self-control kindled by knowledge.

द्रव्ययज्ञस्तपोयज्ञा योगयज्ञस्तथाऽपरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रता ॥ २८

28 Some likewise offer as sacrifice their riches or their austerities or their practices while others of subdued minds and severe vows offer their learning and their knowledge.

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।

प्राणापानगती रुध्वा प्राणायामपरायणाः ॥ २९

29. Some again who are bent on regulating their breath sacrifice the outward breath in the inward, and the inward breath in the outward, or stop the passage of both the inward and the outward

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३०

30 While others, restricting their food, sacrifice their life-breaths in their life breaths All these know what sacrifice means, and by sacrifice are their sins destroyed

यज्ञशिष्टामृतमुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्य. कुरुसत्तम ॥ ३१

31 Those who eat the sacred food that remains after a sacrifice go to the eternal Absolute This world is not for him who makes no sacrifice, O A'juna, much less the other

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्निद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२

32. Thus many kinds of sacrifice are set forth as the means of reaching the Absolute And they all

spring from active work Know them as such, and thou shalt be free

श्रेयान्द्रव्यमयाच्चज्ञाञ्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३

33. Knowledge as a sacrifice is superior to all material sacrifices, O Arjuna For all works with no exception culminate in knowledge

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्जिनः ॥ ३४

34 Learn this by humble reverence, by enquiry and by service The wise who have seen the truth will teach thee this divine knowledge

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यग्नेयेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५

35 When thou hast known it, thou wilt not err again as now, O Arjuna, for thou wilt see all things without exception in thyself and also in me

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तम ।

सर्वं ज्ञानप्रवेनेनैव वृजिनं सन्तारिष्यसि ॥ ३६

36 Even if thou art the most sinful of sinners thou wilt cross over all transgression by the raft of divine knowledge.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७

37. As the fire which is kindled reduces all fuel to ashes, O Arjuna, so does the fire of knowledge reduce all works to ashes.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८

38. There is no purifier on earth equal to divine knowledge. A man who becomes perfect in Yoga finds it in himself in course of time

श्रद्धावल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९

39. He who is full of faith and zeal and who has subdued his senses obtains divine knowledge, and when he has obtained it, he soon gains supreme peace.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४०

40. But the man who is ignorant and has no faith and who always doubts goes to ruin. There is neither this world nor the world beyond nor happiness for the man who always doubts

योगसंन्यस्तकर्माणं ज्ञानसङ्छिन्नसंगमम् ।

आत्मवन्तं न कर्माणि निबद्धान्ति धनञ्जय ॥ ४१

41 Works do not bind the man, O Arjuna, whom Yoga prompts to selfless action and whose doubts are destroyed by divine knowledge, and who ever possesses his soul

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानामिनाऽऽत्मनः ।

छित्त्वैनं संशयं योगमानिष्टोत्तिष्ठ भारत ॥ ४२

42. Therefore having cut asunder with the sword of knowledge this doubt in thy heart which is born of ignorance, betake thyself to Yoga and arise, O Arjuna.

इति श्रीमद्भगवद्गीतासूपनिषत्सु० ज्ञानयोगो नाम
चतुर्थोऽध्यायः ।

In the Upanishad of the Bhagavad Gita . . .

this is the fourth chapter entitled

THE YOGA OF DIVINE KNOWLEDGE

CHAPTER V

अर्जुन उवाच—

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १

Arjuna said

Thou praisest, O Krishna, the renunciation of works and also their selfless performance Tell me for certain which is the better of the two

श्रीभगवानुवाच—

संन्यामः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २

The Bhagavan said

2 The renunciation of works and their selfless performance both lead to bliss But of the two the performance of works is better than their renunciation

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३

3 He who neither hates nor desires should be known as one who has ever the spirit of renunciation, for he who is above such contraries, O mighty Arjuna, is easily freed from bondage

साङ्ख्ययोगौ पृथग्वालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ४

4 It is the simple and not the wise that speak of works and their renunciation as diverse ways. He who is firmly set on one reaches the end of both.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥

5. The place which is reached by men of renunciation is reached by men of action also. He who sees that the way of renunciation and the way of works are one—he sees indeed

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६

6 But to achieve renunciation is hard, O mighty Arjuna, for one who is not trained in selfless action while the sage who is trained in selfless action reaches the Absolute in no long time.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७

7 He who is trained in selfless action and is pure in soul, who has conquered himself and subdued his senses—his self being the self of all creatures, he is undefiled, though he works.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्निघ्नन्निश्चिन्तयन्सन्निधाय ॥ ८

8 "I do nothing at all," thinks the man of selfless action knowing the truth, for in seeing, hearing, touching, smelling, tasting, walking, breathing and sleeping,

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९

9 In speaking, in emitting and grasping, in opening and closing his eyes, he is convinced that it is the senses that are occupied with the objects of sense.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १०

10 He who works without attachments, resigning his actions to God, is untouched by sin, as a lotus leaf by water

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ११

11 With the body, with the mind, with the understanding and with the senses alone men of selfless actions do their work without attachment for the purification of their souls

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२

12. A selfless man who has renounced the fruit of his actions attains to a disciplined peace of mind. But the man who is not selfless is impelled by desire and is attached to the fruit and is therefore bound.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३

13. The soul which has renounced all works with a discerning mind dwells at ease, self-subdued in the city of nine gates, neither working nor causing work to be done.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४

14. The sovereign soul neither works in the world nor causes anyone to work. Nor does it connect works with their fruits. It is Nature that works.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५

15. Nor does the all-pervading Spirit take on the sin or the merit of any. Knowledge is veiled by ignorance, and mortals are thereby deluded.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६

16. But for those in whom the ignorance is dispelled by knowledge the knowledge illumines the Supreme like the sun

तद्बुद्ध्यस्तदात्मनस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७

17. Thinking of Him, at one with Him, abiding in Him, and delighting solely in Him, they reach a state from which there is no return, their sins being dispelled by their knowledge

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८

18 Sages look upon all alike—whether it be a learned and lowly Brahman or a cow or an elephant or even a dog or an outcaste

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मन ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्माणि ते स्थिताः ॥ १९

19 Those whose minds are thus set on equality have even here overcome their being God is pure, and is the same in all, therefore are they established in God

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २०

20 He who knows God, and is established in Him, he who is undeluded and is firm of mind—he neither joys at what is pleasant nor is vexed at what is unpleasant

वाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१

21. His soul being unattached to external objects, he finds the happiness that is in himself, he is in union with God, and he enjoys undying bliss

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२

22 For the pleasures that arise from attachments are only sources of pain. They have a beginning and an end, O Arjuna, and no wise man delights in them

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणम् ।

कामक्रोधोद्वेगं स युक्तः स सुखी नरः ॥ २३

23 He who is able to resist the force of desire and anger even here before he quits his body—he is a Yogin, he is a blessed man

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४

24 The Yogin who is happy within, who rejoices within, and who is illumined within becomes divine, and attains to the beatitude of God

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५

25 Those whose sins are destroyed and whose doubts are removed, whose minds are disciplined and who rejoice in the good of all beings—such holy men attain to the beatitude of God

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६

26 Those who are free from desire and anger, and who have subdued their minds and realised themselves – around such austere men lies the beatitude of God

स्पर्शान्कृत्वा वह्निर्वाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छामयक्रोधो यः सदा मुक्त एव सः ॥ २८

27 & 28 Shutting out all external objects, fixing

the gaze of his eyes between his brows, and equalising the inward and the outward breath moving in his nostrils, the sage who has controlled his senses, mind, understanding, and who has put away desire, fear and anger, and who is ever bent on liberation—he is indeed ever liberated

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९

29 And having known me who am the Recipient of all sacrifices and austerities, the Lord of all the worlds and the Friend of all creatures, he attains peace

इति श्रीमद्भगवद्गीतासूपनिषत्सु ० संन्यासयोगो नाम
पञ्चमोऽध्यायः ।

In the Upanishad of the Bhagavad Gita . . .
this is the fifth chapter entitled.
THE YOGA OF RENUNCIATION

CHAPTER VI

श्रीभगवानुवाच—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १

The Bhagavan said

1. He who does the work he ought to do, and does not seek its fruit—he is a Sannyasin, and he is a Yogin, not he who does no work and maintains no sacred fires

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २

2 Know that what they call renunciation is the same as Yoga, O Arjuna, for no one who has not renounced his desire can ever become a Yogin

आरूढक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३

3 Work is said to be the means of a sage who wants to attain to Yoga but when he has attained to Yoga, serenity is said to be his means

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुपज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४

4 When a man has no attachment to the objects

of sense nor to works, and when he has wholly renounced his will, he is said to have attained to Yoga.

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५

5 Let a man raise himself by himself, let him not debase himself For he himself is his friend, and he himself is his foe

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवन् ॥ ६

6 He who has conquered himself is the friend of himself, but he who has not conquered himself is hostile to himself as a foe

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानपमानयोः ॥ ७

7 The spirit of a man who has conquered himself and attained to serenity is steadfast in cold and heat, in pleasure and pain, and in honour and dishonour

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८

8 He is said to be a steadfast Yogin whose mind

derives satisfaction from knowledge and experience, who, and having conquered his senses, never vacillates, and to whom a clod, a stone and a piece of gold are the same.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यवन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९

9 He who has equal regard for friends, companions and foes, for those that are indifferent, for those that are impartial, for those that are hateful, for those that are related, and even for those that are righteous and those that are sinful—he stands supreme.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १०

10 A Yogin should always try to concentrate his mind in solitude, having retired to a secret place, and subdued his mind and body and got rid of his desires and possessions

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११

तत्रैकाम्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२

11 & 12 Having in a clean place firmly fixed his seat neither too high nor too low, and having spread

over it the sacred grass, and then a deerskin and then a cloth, he should practise Yoga for his own purification, restraining his thoughts and senses, and bringing his mind to a point

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिग्भ्रानवलोकयन् ॥ १३

13 Sitting firm he should hold his body, head and neck erect and still, and gaze steadily on the point of his nose, without looking around

प्रशान्तात्मा विगतभीर्ब्रह्मचारिभ्रते स्थित ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४

14 Serene and fearless, steadfast in the vow of celibacy, and subdued in mind, he should sit in Yoga, thinking on me and intent on me alone

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५

15. Keeping himself ever steadfast in this manner, the Yogin of subdued mind attains to the peace which abides in me, and which leads on to bliss

नात्यशतस्तु योगोऽस्ति न चैन्नान्तमनश्नत ।

न चातिरुद्रणीलस्य जाग्रतो नैव चार्जुन ॥ १६

16 Yoga is not for him who eats too much, nor

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २०

20 That in which the mind is at rest restrained by the practice of concentration, that in which he beholds the Spirit through the mind and rejoices in the Spirit,

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवाऽयं स्थितश्चलति तत्त्वतः ॥ २१

21. That in which he knows the boundless joy beyond the reach of the senses and grasped only by the understanding, and that in which when he is established, he never departs from truth,

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥ २२

22. That on gaining which he feels there is no greater gain, and that in which he abides and is not moved even by the heaviest of afflictions—

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

तन्निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३

23 Let that be known as Yoga. It is a severance indeed of contact with pain, and it is to be practised with determination and an untiring mind.

सङ्कल्पप्राभावाङ्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५

24. & 25. Renouncing entirely all the desires born of the imagination, and restraining with his mind all his senses on every side, a man should gain tranquillity little by little, and with a steadfast purpose concentrate his mind on the Spirit, and think of nothing else

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६

26 Whatsoever makes the wavering and fickle mind wander away—it should be withdrawn from that and brought back to the control of the Spirit

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७

27 For supreme happiness comes to the Yogin whose mind is at rest, whose passions are composed, and who is pure and has become one with God.

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८

28 Thus making the soul ever steadfast the

Yogin whose sins have disappeared easily experiences the infinite joy of union with God

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९

29 Steadfast in Yoga he sees himself in all beings, and all beings in himself—he sees the same in all

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३०

30 He who sees me everywhere and sees everything in me—I am never lost to him, and he is never lost to me

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि न योगी मयि वर्तते ॥ ३१

31 The Yogin who, having attained to oneness worships me abiding in all beings—he lives in me, howsoever he leads his life

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२

32 He who looks upon all as himself, in pleasure and in pain—he is considered, O Arjuna, a perfect Yogin

अर्जुन उवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३

Arjuna said

33 This Yoga which thou hast declared to be evenness of mind, O Krishna,—I do not see any steadiness for it because of fickleness

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याऽहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४

34 For the mind is fickle, O Krishna, it is violent, powerful and obstinate To control it is as difficult, it seems to me, as to control the wind

श्रीभगवानुवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५

The Bhagavan said

35 Doubtless the mind is fickle and hard to curb, O mighty Arjuna, but by constant practice and by detachment it can be controlled

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्नुमुपायत ॥ ३६

36 Yoga is hard to achieve, I agree, by a man

who cannot control himself But it can be achieved by a man who has controlled himself and who strives through proper means

अर्जुन उवाच—

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७

Arjuna said

37 A man who has faith but who is not steadfast, and whose mind has fallen away from Yoga, having failed to accomplish it—what way does he go, O Krishna ?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मण पथि ॥ ३८

38. Does he not perish like a risen cloud, O Krishna, fallen from both, and without any hold, and bewildered in the way that leads to God ?

एतं मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्य. संशयस्यास्य छेत्ता नह्युपपद्यते ॥ ३९

39 Thou shouldst dispel this doubt of mine completely, O Krishna, for no one is better fitted than thyself to dispel such a doubt

श्रीभगवानुवाच—

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४०

The Bhagavan said

40 Neither in this world nor in the next will he perish, O Arjuna For a man who does good, my son, will never come to grief

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समा ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१

41 The man who has fallen away from Yoga goes to the regions of the righteous Having lived there for unnumbered years, he is re-born in the house of the pure and prosperous

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२

42 Or he is born in a family of Yogins rich in wisdom But a birth like this is hard to gain in this world

तत्र तं बुद्धिसयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३

43 There he regains the understanding acquired in his former body, O Arjuna, and strives still further for perfection

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४

44 By his former habit he is led on in spite of himself Even a man who merely desires to know of Yoga transcends the Vedic rule of works

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिंलिपः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५

45. But, if a Yogin strives with diligence, he is cleansed of all his sins, and becoming perfect through many births he reaches the supreme state

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६

46 A Yogin is greater than a man of austerities, he is considered greater than even a man of knowledge, and greater also than a man devoted to works. Therefore do thou become a Yogin, O Arjuna

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्मजते यो मां स मे युक्ततमो मतः ॥ ४७

47 And of all Yogins he who worships me with faith, his inmost self dwelling in me—he is considered by me to be the most attuned

इति श्रीमद्भगवद्गीतासूपनिषत्सु ० ध्यानयोगो नाम
षष्ठोऽध्यायः ।

In the Upanishad of the Bhagavad Gita . . .
this is the sixth chapter entitled
THE YOGA OF MEDITATION

CHAPTER VII

श्रीभगवानुवाच—

मय्यासक्तमना पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १

The Bhagavan said

1. Hear thou, O Arjuna, how by fixing thy mind on me and taking refuge in me and practising Yoga, thou mayst without any doubt know me in full

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २

2 I will set forth to thee in full both knowledge and experience, which when thou hast learnt, nothing more remains for thee to know

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३

3 Among thousands of men scarcely one strives

for perfection , and of those who strive and succeed scarcely one knows me in truth

भूमिरापोऽनलो वायु खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४

4 Earth, water, fire, air, ether, mind, understanding and self consciousness—such is the eight-fold division of my nature

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो यदेदं धार्यते जगत् ॥ ५

5 This is my lower nature My other and higher nature—know that to be the immanent spirit, O Arjuna, by which the universe is sustained.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभव. प्रलयस्तथा ॥ ६

6 And know that all beings have their birth in these I am the origin of all this world and its dissolution as well

मत्त. परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७

7 There is nothing whatever that is higher than I am, O Arjuna , all this is strung on me as rows of gems on a string

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।

प्रणव सर्ववेदेषु शब्द. खे पौरुषं नृपु ॥ ८

8 I am the taste in the waters O Arjuna, I am the light in the sun and the moon I am the syllable OM in all the Vedas, I am the sound in ether and manliness in men

पुण्यो गन्ध. पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९

9 I am the pure fragrance in the earth and the brightness in the fire I am the life in all creatures, and the austerity in ascetics

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १०

10 Know me to be the seed, O Arjuna, of all things that are I am the wisdom of the wise, and I am the glory of the glorious

बलं बलवतामस्मि कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११

11 I am the strength of the strong free from desire and passion And I am the desire in all creatures O Arjuna, which is not in conflict with the law

ये चैव सान्निव्या भावा राजसास्तामसाश्च ये ।

सत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२

12 And whatever things there may be—good, passionate or dull of nature—know thou they are all from me I am not however in them, they are in me.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३

13. Deluded by these three-fold dispositions of Nature this world does not know me who am above them and eternal

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

सामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४

14 This divine spell of mine consisting in the dispositions of Nature is hard to overcome But those who take refuge in me shall overcome the spell

न मा दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५

15 The wicked and the foolish do not worship me, nor those that are vile whose minds are carried away by illusion and who partake of the nature of demons

चतुर्विधा भजन्ते मां जना. सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६

16. Four types of righteous men worship me, O Arjuna—the man in distress, the man who wishes to learn, the man who has an object to gain, and the man who knows

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७

17 Of these the man who knows, who has his devotion centred in One, and who is ever attuned, is the best For supremely dear am I to the man who knows, and he is dear to me

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८

18 Great indeed are all of them But the man who knows—I deem him to be myself For being perfectly poised in mind, he resorts to me alone as the highest way

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९

19 At the end of many births the man who knows seeks refuge in me realising that Vasudeva is all It is hard indeed to meet with such a high-souled person

कामैस्तैस्तर्हितज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं नं नियममास्थाय प्रकृत्या नियता स्वया ॥ २०

20 But those whose judgments are swayed by various desires resort to other gods, being overpowered by their own natures and observing diverse rituals.

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१

21 Whatever may be the form which each devotee seeks to worship with faith—I make his faith steadfast in that form alone

स नया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितानिह तान् ॥ २२

22 Possessed of the faith he worships that form, and his desires are fulfilled, granted in fact by me alone

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३

23. But finite is the result gained by these men of small minds Those who sacrifice to the gods go to the gods, those who worship me come to me

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मानबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४

24. Not knowing my supreme nature immutable and transcendental, foolish men think that I the unmanifest am endowed with a manifest form

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५

25. Veiled by my divine power I am not revealed to all This deluded world knows me not as the unborn and eternal

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६

26 I know the beings that are past, that are present, and that are to come, O Arjuna But not one of them knows me

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७

27 Deluded are all beings born, O Arjuna, bewitched by the pairs that spring from love and hate.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते ह्यनोदन्निर्मुक्ता भजन्ते मां ददृशताः ॥ २८

28 But righteous men in whom sin has come to an end—they are free from the delusion of the gods and worship me steadfast in their hearts.

जरापरममोक्षाय मामश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९

29 Those who take refuge in me and strive for deliverance from old age and death—they shall know the Absolute; they shall know all about the soul and all about works as well.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३०

30 Those who know me as the One that orderlies all elements, that underlies all gods and that underlies all sacrifices—steadfast in mind they shall know me even at the hour of death.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ० विज्ञानयोगो नाम
सप्तमोऽध्यायः ।

In the Upanishad of the Bhagavad Gita this is the seventh chapter entitled
THE YOGA OF KNOWLEDGE.

CHAPTER VIII.

अर्जुन उवाच—

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १

Arjuna said

1. What is the Absolute? What is the Soul? And what is 'Work,' O Krishna? What is it that is said to underlie all created things? And what is it that is said to underlie all the gods?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २

2 And who underlies all sacrifices here in the body, O Krishna, and how? And how, again, art Thou to be known at the time of death by those who have disciplined themselves?

श्रीभगवानुवाच—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३

The Bhagavan said

3 The Absolute is the Imperishable, the Supreme. His indwelling phase is the Soul, and the creative force that brings beings into existence is called 'Work'

अविभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अवियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४

4. That which underlies all created things is the perishable Nature And that which underlies all the gods is the Cosmic Soul, and he who underlies all sacrifices is myself, here in the body, O best of men

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५

5 And whoso, at the time of death, leaves his body thinking on me alone and passes away—he becomes one with me, of this there is no doubt

यं यं वापि स्मरन्मात्रं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६

6 For whatever object a man thinks of at the last moment when he leaves his body—the same does he reach, O Arjuna, being ever absorbed in the thought thereof

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७

7. Therefore at all times think on me and fight When thy mind and understanding are fixed on me, thou shalt doubtless come to me

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८

8 He who thinks on God the Supreme with a mind that is engaged in constant meditation and that never strays towards anything else—he reaches Him O Arjuna.

कविं पुराणमनुशासितार-

मणोरणीयांसमनुस्मरेद्य ।

सर्वस्य धातारमचिन्त्यरूप-

मादित्यवर्णं तमसः परस्तात् ॥ ९

9 He who meditates on the omniscient and primal Being, the Ruler, the Dispenser of all, who is subtler than the subtle, whose form is beyond comprehension, and who, glorious as the sun, is beyond all darkness—

प्रयाणकाले मनसाऽचलेन

भक्त्या युक्तो योगवलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥ १०

10 He who does so, at the time of his passing away, with a steady mind and devotion and strength of Yoga, and with his vital breath fixed between his brows—he reaches God the Supreme

अदक्षरं वेदविदो वदन्ति

विशान्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥

११

11. I will now briefly describe to thee that state which those who know the Veda call the Imperishable, and which ascetics enter upon when they are free from attachments, and desiring which they lead a life of abstinence

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्धन्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३

12 & 13. Closing all the gateways of the body and confining the mind within the heart, and drawing up the life-breath into the head, whoso, thus engaged in constant concentration, utters OM—the single syllable denoting Brahman—and meditates on me as he departs—he goes to the highest state when he quits his body.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४

14 He who constantly meditates on me, and

gives no thought to anything else—to him, who is a Yogin ever attuned, I am easy of access, O Arjuna

मामुपेत्य पुनर्जन्म दु खालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धि परमां गताः ॥ १५

15 Having come to me, these high-souled men are never again subject to rebirth which is sorrowful and impermanent, for they have reached the highest perfection

आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६

16 From the realm of Brahma downwards all worlds are subject to rebirth, O Arjuna, but on reaching me there is no return to birth again

सहस्रयुगपर्यन्तमहर्यद्रह्मणो विदुः ।

रात्रि युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७

17 Those who know that the day of Brahma lasts a thousand ages, and that the night of Brahma lasts a thousand ages again—they are indeed the men who know day and night

अव्यक्ताव्यक्तय सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८

18 At the approach of day all manifest things

come forth from the unmanifested, and at the approach of night they merge again in the same which is called unmanifested

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९

19. All this multitude of beings coming forth again and again needs must merge at the approach of night, O Arjuna, and come forth again at the approach of day.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २०

20. But beyond this unmanifested there is yet another unmanifested, eternal Being, who does not perish when all beings perish.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१

21. This unmanifested is called the Imperishable. It is said to be the ultimate goal. Those who reach it never come back. That is my supreme abode.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२

22. That Supreme Being in whom all things

abide, and by whom all this is pervaded can be reached, O Arjuna, by exclusive devotion

यत् काले त्वनावृत्तिमावृत्ति चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३

23 Now I shall tell thee, O Arjuna, the time in which Yogins depart never to return, and also the time in which they depart only to return

अभिर्ज्योतिरहः शुक्लः पण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४

24 Fire, light, day-time, the bright half of the month, the six months of the northward course of the sun—taking this path, those who know the Absolute go to the Absolute

धूमो रात्रिस्तथा कृष्णः पण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५

25 Smoke, night, the dark half of the month, and the six months of the southward course of the sun—taking this path, the Yogin reaches the lunar light, and thence returns

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६

26. These two ways—the bright and the dark—

are deemed the world's eternal ways By the former one goes never to return, by the latter one returns again.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७

27. No Yogin who understands these two paths is ever deluded. Therefore at all times, O Arjuna, be thou steadfast in Yoga.

वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चाद्यम् ॥ २८

28 The Yogin who knows this transcends the rewards prescribed for the study of the Vedas, for sacrifices, for penances and for almsgiving, and reaches the supreme and primal state

इति श्रीमद्भगवद्गीतासूपनिषत्सु ० अक्षरब्रह्मयोगो

नामाष्टमोऽध्यायः ।

In the Upanishad of the Bhagavad-Gita . . .
.. . . this is the eighth chapter entitled

THE YOGA OF THE IMPERISHABLE ABSOLUTE.

CHAPTER IX

श्रीभगवानुवाच—

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १

The Bhagavan said

1 As thou dost not cavil I will expound to thee this profound secret of knowledge and experience, by understanding which thou wilt be released from evil

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २

2 It is a sovereign science a sovereign secret, a supreme sanctity It is perceived by direct experience, it accords with the law, it is easy to practise, and it is eternal

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३

3 Men who have no faith in this doctrine do not come to me, O Arjuna, but return to the path of death and birth

नया ततसिदं सर्वं जगद्व्यक्तमूर्तिना ।

नत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४

4. This universe is everywhere pervaded by me, in an unmanifested form All beings abide in me, but I do not abide in them

न च मत्स्थानि भूतानि पश्य मे योगमेश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५

5 And yet the beings do not abide in me, behold, that is my divine mystery My spirit, which is the source of all beings, sustains all things, but it does not abide in them

यथाऽऽकाशस्थितो नित्यं वायुः सर्ववगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६

6 As the mighty wind blowing everywhere ever abides in etherical space, know thou that in the same manner all beings abide in me

सर्वभूतानि क्रान्तेय प्रवृत्तिं यान्ति नामिकाम् ।

कल्पश्रये पुनस्तानि कल्पादौ विसृजान्यहम् ॥ ७

7 At the end of a cycle all beings pass into Nature which is my own, O Arjuna and at the beginning of a cycle I generate them again

प्रकृति स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८

8 Controlling Nature which is my own, I send forth again and again all this multitude of beings, which are helpless under the sway of Nature

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९

9 And these works do not bind me, O Arjuna, for I remain unattached in the midst of my works like one unconcerned

मयाऽव्यक्षेण प्रकृतिः सूयते सचसचरम् ।

हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १०

10 Under my guidance Nature gives birth to all things—those that move and those that do not move, and by this means, O Arjuna, the world revolves

अवजानन्ति मां मूढा मानुषी तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११

11 Fools disregard me when I assume a human form, not knowing my higher nature as the supreme Lord of all beings

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरी चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२

12 Being of the deceptive nature of fiends and demons they are full of vain hopes, vain works, and vain knowledge, and are devoid of judgment

महात्मानस्तु मां पार्थ दैवी प्रकृतिमाश्रिताः ।

भजन्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३

13 But high-souled men, O Arjuna, who partake of the divine nature, worship me with a mind undistracted, knowing that I am the Imperishable and that I am the source of all beings

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४

14 Ever glorifying me, and strenuous and steadfast in their vows, they bow before me and worship me with a constant love and devotion.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५

15 Others again make an offering of their knowledge, and worship me as the One, as the Distinct and as the Manifest in various forms

अहं ऋतुरहं यज्ञः स्वधाऽहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६

16 I am the sacrifice, I am the worship, I am the ancestral oblation, and I am the herb I am the hymn, I am also the melted butter, I am the fire, and I am the offering

पिताऽहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥ १७

17. I am the father of this universe, the mother, the supporter, and the grandsire I am the Holy One to be known. I am the syllable 'OM', and I am the Rik, the Saman and the Yajus as well

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८

18 I am the goal and the support, the lord and the witness, the abode, the refuge and the friend. I am the origin and the dissolution, the ground, the treasure-house and the imperishable seed.

तपास्यहमहं वर्षं निगृहाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९

19 I give heat, I hold back and send forth the

rain I am the life everlasting, O Arjuna, as well as
death I am the being as well as the non-being

त्रैविद्या मां सोमपा. पूतपापा
यज्ञैरिष्ट्वा स्वर्गति प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक-

मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २०

20 Those who know the Vedas and drink the soma juice and are purified from sin, worship me with sacrifices and pray for the way to heaven. They reach the holy world of Indra and enjoy in heaven the celestial pleasures of the gods

ते तं भुक्त्वा स्वर्गलोकं विशालम्
क्षीणे पुण्ये सत्यलोकं विगन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना.

गतागतं कामकामा लभन्ते ॥ २१

21 Having enjoyed the spacious world of heaven, they return to the world of mortals when their merit is exhausted. Thus following the ritual enjoined in the three Vedas and desirous of pleasures, they are subject to death and rebirth

अनन्याश्चिन्तयन्तो मां ये जना. पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२

22 But those who meditate on me and worship

me and no other and who are ever devoted to me—to them I ensure the power to gain the new and preserve the old

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३

23 Even those who worship the other gods and are endowed with faith, worship me alone, O Arjuna, though in a wrong way

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४

24 For I am the enjoyer and the lord of all sacrifices But these men do not know my real nature, and hence they fall

यान्ति देवव्रता देवान् पितॄन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

25 Those who worship the gods go to the gods, those who worship the manes go to the manes, those who worship the spirits go to the spirits and those who worship me come to me

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ २६

26 Whosoever devoutly offers to me a leaf, a

flower, a fruit or water—I accept the pious offering of that man who is pure of heart.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुर्व्व मदर्पणम् ॥ २७

27 Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest away and whatsoever of austerities thou dost practise—do that as an offering to me

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८

28. Thus shalt thou be free from the bonds of works which bear good or evil fruits. With thy mind firmly set on the way of renunciation thou shalt become free and come to me

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाग्रहम् ॥ २९

29 I am the same in all beings, there is none hateful to me nor dear But those who worship me with devotion—they are in me, and I too am in them.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३०

30 Even if the most sinful man worships me,

and worships no other, he must be regarded as righteous for he has decided aright.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१

31. He soon becomes righteous and obtains lasting peace. Proclaim it boldly, O Arjuna, that my devotee never perishes.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

32. For those who take refuge in me, O Arjuna, though they are of the womb of sin—women, Vaisyas and Sudras—even they attain to the highest state

किं पुनर्ब्राह्मणा. पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३

33. How much more then if they are holy Brahmanas and pious royal saints? Having come into this fleeting and unhappy world do thou worship me

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं सत्परायणः ॥ ३४

34 Fix thy mind on me, be devoted to me, worship me and bow down before me Having thus

disciplined thyself and regarding me as thy supreme object, thou shalt come to me

इति श्रीमद्भगवद्गीतासूपनिषत्सु ० राजविद्याराजगुह्ययोगो
नाम नवमोऽध्यायः ।

In the Upanishad of the Bhagavad Gita

... this is the ninth chapter entitled
THE YOGA OF SOVEREIGN SCIENCE AND
SOVEREIGN MYSTERY

CHAPTER X

श्रीभगवानुवाच—

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १

The Bhagavan said

1. Once again, O mighty Arjuna, listen to my supreme word From a desire to do thee good I will speak it to thy increasing delight

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २

2. Neither the hosts of gods nor the great sages know my origin, for I am the source of all the gods and all the sages

यो मामजमनादिं च वेत्ति लोकमहेश्वरन् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३

3. He who knows that I am unborn and without a beginning and also that I am the mighty Lord of the world—he among mortals is undeluded, and is freed from all sins

बुद्धिर्ज्ञानप्रसम्मोहः क्षमा रूढं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५

4 & 5 Intelligence, knowledge, sanity, patience, truth, self-control, and calmness, pleasure and pain, being and non-being, fear and fearlessness, non-violence, cquanimity, contentment, austerity, alms-giving, lame and obloquy—these different attributes of beings arise but from me

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६

6 The seven great sages of old and the four Manus partook of my nature, and were born of my mind, and from them have sprung all these creatures in the world.

एतां विभूति योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७

7. He who knows in truth this grandeur and power of mine shall come to possess unfailing devotion Of this there is no doubt

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८

8 I am the origin of all, from me proceed all things The wise know this and worship me with all their heart

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९

9 Their minds are fixed on me, their lives rest in me, and of me they ever converse enlightening one another Thus are they delighted and satisfied

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०

10 On those that are ever devoted to me and worship me in love I bestow the understanding by which they come to me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११

11 Out of compassion for them do I dwell in their hearts and dispel the darkness born of ignorance by the shining lamp of wisdom.

अर्जुन उवाच—

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२

आहुस्त्वामृपयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३

Arjuna said

12 & 13. Thou art the supreme God, the supreme abode and the supreme holiness. All the sages proclaim Thee as the eternal and divine Person, as the first of the gods, as the unborn and omnipresent So said the divine sage Narada and also Asita, Devala and Vyasa, and Thou Thyself sayest this to me

सर्वमेतद्वत् सन्ध्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्ति विदुर्देवा न दानवा ॥ १४

14 I believe as true all this which Thou sayest to me, O Krishna, for neither the gods nor the demons, O Lord, know Thy manifestation

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १५

15 Thou alone knowest Thyself through Thyself, O Supreme Person, Creator of all things, Lord of creatures, God of gods, Ruler of the world

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतय ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६

16 Thou shouldst tell me of all Thy divine forms—whereby, permeating these worlds, Thou dost abide in them

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७

17 How may I know Thee, O Yogin, by constant meditation ? In what various aspects, O Lord, art Thou to be contemplated by me ?

विस्तरेणात्मनो योगं विभूति च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नालि मेऽमृतम् ॥ १८

18 Speak to me again in full, O Lord, of Thy power and Thy grandeur, for I am not satisfied with hearing Thy delicious speech

श्रीभगवानुवाच—

हन्त ते कथयिष्यामि दिव्या ह्यात्वविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९

The Bhagavan said

19. Behold, I will tell thee of my divine forms—of only those that are prominent, O Arjuna, for there is no limit to my extent

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २०

20 I am the soul, O Arjuna, seated in the hearts of all creatures I am the beginning, the middle and the end of all beings

आदित्यानामहं त्रिष्णुज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१

21 Of the Adityas I am Vishnu, of lights I am the radiant sun I am Marichi of the Maruts, and of the stars I am the moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२

22 Of the Vedas I am the Saman, and of the gods I am Indra Of the senses I am the mind, and in living beings I am the intellect

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३

23. Of the Rudras I am Sankara, of the Yakshas and Rakshasas I am Kubera. Of the Vasus I am Agni, and of mountains I am Meru

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहरपतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४

24. Of household priests, O Arjuna, know me to be the chief—Brihaspati Of generals I am Shanda, and of lakes I am the ocean

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५

25 Of the great Rishis I am Bhrigu, and of words I am the monsyllabic 'Om'. Of offerings I am the offering of silent prayer, and of immovable things I am the Himalaya

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६

26. Of all trees I am Asvattha, and of divine seers I am Narada Of the Gandharvas I am Chitraradha, of the perfected ones I am Kapila the sage

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७

27. Of horses know me to be Uchchaisravas born of ambrosia, of lordly elephants I am Airavata, and of men I am the monarch

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८

28 Of weapons I am the thunderbolt, of cows I am Kamadhuk. Of progenitors I am Kandarpa, and of serpents I am Vasuki

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितॄणामर्यसा चास्मि यम संयमतामहम् ॥ २९

29 Of the Nagas I am Ananta, of the dwellers in water I am Varuna Of the Pitris I am Aryaman, and of controllers I am Yama

प्रहादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३०

30 Of the Daityas I am Prahlada, and of measurers I am Time Of beasts I am the lion, and of birds I am Garuda

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

जपाणां नकरश्चास्मि ज्ञोतसामस्मि जाह्नवी ॥ ३१

31. Of purifiers I am the wind, and of warriors I am Rama Of fishes I am the shark, and of rivers I am the Ganges

सर्गाणामादिरन्तश्च पथ्यं चैवाहमर्जुन ।

अव्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२

32 Of created things I am the beginning and the end, and also the middle, O Arjuna Of sciences I am the science of the Soul , and of reasoners I am the reasoning

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाश्रयः कालो धाताऽहं विश्वतोमुखः ॥ ३३

33. Of letters I am the letter A, and of compound words I am the Dvandva I am myself the never-ending Time, and I am the Dispenser facing all sides

मृत्युः सर्वहरश्चाहमुद्भवश्च सविष्यतान् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृति क्षमा ॥

34 I am Death that destroys all, and I am the origin of things that are yet to be And of female powers I am fame, fortune, speech, memory, intelligence, constancy and patience

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५

35 Of the Saman hymns I am Brihatsaman, and of metres I am Gayatri Of months I am Margasirsha, and of seasons I am the flowery spring

धूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥

36 I am the gambling of the fraudulent, and I am the glory of the glorious I am victory, I am effort, I am the goodness of the good

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७

37. Of the Yadavas I am Vasudeva, and of the Pandavas I am Arjuna Of sages I am Vyasa, and of seers I am Ushanas the seer

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

सौमं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतानहम् ॥ ३८

38 Of those that chastise I am the rod of chastisement, and of those that would conquer I am the policy. Of secret things I am also the silence and of the wise I am the wisdom

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९

39. And that which is the germ of all living beings—that am I, O Arjuna. Nor is there anything whether moving or unmoving that can exist without me

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४०

40. There is no end to my divine manifestations, O Arjuna. This is only a brief exposition by me of the extent of my grandeur

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१

41. Whatever being there is, endowed with grandeur, beauty or strength, know that it has sprung only from a spark of my splendour

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टन्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२

42. But what avails thee this detailed knowledge, O Arjuna? I stand pervading the whole universe with a single fragment of myself

इति श्रीमद्भगवद्गीतासूपनिषत्सु ० विभूतियोगो नाम
दशमोऽध्यायः ।

In the Upanishad of the Bhagavad Gita . .

this is the tenth chapter entitled .

THE YOGA OF MANIFESTATION

CHAPTER XI

अर्जुन उवाच—

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १

Arjuna said

1 The supremely profound discourse concerning the soul which Thou hast delivered of Thy grace to me—by this has my delusion been dispelled.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्त. कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २

2 For I have learnt from Thee at length, O Thou of lotus eyes, the origin and the dissolution of beings, and also Thy imperishable greatness

एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३

3 What Thou hast declared Thyself to be, O

supreme Lord—it is even so But I desire to see Thy divine form, O supreme Person

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४

4 It, Lord, Thou thinkest that I am able to behold it, then do Thou, O Lord of Yogins reveal to me Thy immutable form

श्रीभगवानुवाच—

पश्य मे पार्थ रूपाणि शतशोऽथ महस्रजः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५

The Bhagavan said

5. Behold my forms, O Arjuna, by hundreds and thousands—manifold and divine, and of varied hues and shapes

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६

6 Behold the Adityas, the Vasus, the Rudras, the two Asvins and also the Maruts Behold, O Arjuna, many marvels never seen before

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

यम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छामि ॥ ७

7. Behold here today, O Arjuna, the whole

universe with the moving and the unmoving, and whatever else thou desirest to see, all concentrated in my person

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८

8 But thou canst not behold me with this thine own eye. I will give thee a divine eye, behold now my sovereign power

सञ्जय उवाच—

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९

Sanjaya said

9 Having spoken thus, O king, Krishna, the great Lord of Yoga, revealed to Arjuna His supreme and divine form

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १०

10 Having many faces and eyes, presenting many a wondrous spectacle, decked with many divine ornaments and bearing many a heavenly weapon

दिव्यमात्स्याम्वरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमन्तं विश्वतोमुखम् ॥ ११

11 Wearing celestial garlands and vestments, anointed with divine perfumes full of many a marvel, resplendent, boundless, universal

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मन ॥ १२

12. If the light of a thousand suns were to burst forth all at once in the sky, it would be like the splendour of that mighty One

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यदेवदेवस्य शरीरे पाण्डवस्तदा ॥ १३

13 There, in the person of the God of gods, Arjuna beheld the whole universe with its manifold divisions, all gathered together in one

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरनापन ॥ १४

14 Then struck with amazement, his hair standing on end, Arjuna bowed his head to the Lord, joined his hands in salutation and addressed Him thus

अर्जुन उवाच—

पश्यामि देवांस्तव देव देहे
 सर्वास्तथा भूतविशेषसङ्घान् ।
 ब्रह्माणमीशं कमलासनस्थ-
 मृषींश्च सर्वानुरगांश्च दिव्यान् ॥

१५

Arjuna said

15 In Thy body, O God, I see all the gods and all the varied hosts of beings as well—Brahma the Lord on his lotus throne, and all the Rishis and the heavenly Nagas

अनेकबाहूदरवक्त्रनेत्रम्
 पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
 नान्तं न मध्यं न पुनस्तवादिम्
 पश्यामि विश्वेश्वर विश्वरूप ॥

१६

16 I behold Thee infinite in form on all sides, with myriad arms and trunks, with myriad faces and eyes. I see no end, nor middle, nor source to Thee, O Lord of the universe, O Universal Form

किरीटिनं गदिनं चक्रिणं च
 तेजोराजिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-

दीप्तानलार्कद्युतिमप्रमेयम् ॥

१७

17 I behold Thee glowing as a mass of light everywhere with Thy diadem, mace and disc, dazzling the sight on every side, blazing like the burning fire or the sun, and passing all bounds

त्वमक्षरं परमं वेदितव्यम्

त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता

सनातनस्त्वं पुरुषो मतो मे ॥

१८

18 Thou art the Imperishable, the Supreme to be realised, thou art the Abode of the universe, Thou art the undying Guardian of the eternal law, Thou art the Primal Being, I believe

अनादिमध्यान्तमनन्तवीर्य-

मनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तिहुतागवक्त्रम्

स्वतेजसाविश्वमिदं तपन्तम् ॥

१९

19 I behold Thee as one with no beginning, middle nor end, with infinite arms, and infinite strength, with the sun and the moon as Thine eyes,

with Thy face shining as a flaming fire, and with Thy radiance consuming all this universe

द्यावापृथिव्योरिदमन्तरं हि

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदम्

लोकत्रयं प्रव्यथितं महात्मन् ॥

२०

20. For by Thee alone are filled these interspaces of heaven and earth, and all the quarters of the sky O mighty One, looking at this marvellous and terrible form of Thine, the three worlds are trembling

अमी हि त्वां सुरसङ्घा विशन्ति

केचिद्धीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥

२१

21 These hosts of gods enter into Thee, and some in fear extol Thee with folded hands And bands of great Rishis and Siddhas cry ' Hail ' and chant Thy praises in hymns of abounding praise

रुद्रादित्या वसवो ये च साध्याः

विश्वेऽश्विनौ नस्तश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घाः

वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२

22 And the Rudras, Adityas, Vasus and Sadhyas the Visvas, Asvins Maruts and the Manes, and the hosts of Gandharvas Yakshas, Asuras and Siddhas—all behold Thee and are amazed.

रूपं महत्ते बहुवक्त्रनेत्रम्

महाबाहो बहुबाहूरूपादम् ।

बहूदरं बहुदंष्ट्राकरालम्

दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥ २३

23 Looking at Thy great form, O mighty Lord, with myriad mouths and eyes, with myriad arms, thighs and feet, with myriad trunks, and terrible with myriad fangs—the worlds tremble, and so do I.

नभःस्पृशं दीप्तमनेकवर्णम्

व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा

धृति न विन्दामि शमं च विष्णो ॥ २४

24. When I see Thee reaching to the skies and brilliant with varied hues, when I see Thee with Thy mouth opened wide and with Thy large eyes glowing

bright, my inmost soul trembles in fear, and I find no courage nor peace, O Vishnu.

दंष्ट्राकरालानि च ते मुखानि

दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म

प्रसीद देवेश जगन्निवास ॥

२५

25 When I behold Thy mouths striking terror by their fangs, like Time's consuming fires I am all in a whirl, and find no peace Be gracious, O Lord of gods, Abode of the universe

अमी च त्वां धृतराष्ट्रस्य पुत्राः

सर्वे सहैवावनिपालसङ्घैः ।

भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ

सहास्रदीयैरपि योधमुख्यैः ॥

२६

वक्त्राणि ते त्वरमाणा विशन्ति

दंष्ट्राकरालानि भयानकानि ।

केचिद्विलम्बा दशनान्तरेषु

संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥

२७

26 & 27. All these sons of Dhritarashtra together with the hosts of kings, and also Bhishma, Drona and Karna here, and the leading warriors on

our side as well, are rushing into Thy fearful mouths set with terrible fangs Some are caught between the teeth and their heads are seen crushed to powder

यथा नदीनां वहवोऽस्ववेगाः

समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीराः

विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८

28 As many torrents of rivers rush towards the sea, so do these heroes of the mortal world rush into Thy flaming mouths

यथा प्रदीप्तं ज्वलनं पतङ्गा

विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोका-

स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९

29 As moths rush swiftly into a blazing fire to perish there, so do these men rush into Thy mouths with tremendous speed to their own destruction

लेलिह्यसे ग्रसमानः समन्ता-

लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रम्

भासस्तवोग्रा. प्रतपन्ति विष्णो ॥ ३०

30 Devouring all the worlds on every side Thou

lappest them up with Thy flaming mouths Thy fiery
rays fill the whole universe] with their radiance and
scorch it, O Vishnu

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यम्
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१

31. Tell me who Thou art with form so terrible.
I bow to thee, have mercy, O God supreme I wish
to know Thee well who art the Primal One, for I do not
understand Thy purpose.

श्रीभगवानुवाच—

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२

The Bhagavan said

32 I am the mighty world-destroying Time,
which has begun to slay these men here Even with-
out thee all the warriors standing arrayed in hostile
ranks shall die

तस्मात्त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून्मुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यस्ताचिन् ॥

३३

33. Therefore arise and win renown, subdue thy foes and enjoy a prosperous kingdom By me they have been slain already Be thou merely an instrument, O Arjuna

द्रोणं च भीष्मं च जयद्रथं च

कर्णं तथाऽन्यान्पि योधवीरान् ।

नया हतांस्त्वं जहि मा व्यथिष्टा

युध्यस्व जेतासि रणे सपत्नान् ॥

३४

34 Do thou fearlessly kill Drona and Bhishma, and Jayadratha and Karna, and other great warriors as well, who have been doomed by me Fight, and thou shalt conquer thy foes in the battle

सञ्जय उवाच—

एतच्छ्रुत्वा वचनं केशवस्य

कृताञ्जलिर्वेषमानः किरीटी ।

नमस्कृत्या भूय एवाह कृष्णन्

मराद्भदं भीतभीतः प्रणम्य ॥

३५

Sanjaya said.

35. Having heard these words of Krishna,

Arjuna trembled, folded his hands and prostrated himself Overwhelmed with fear, he then addressed Krishna again with a faltering voice

अर्जुन उवाच—

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो ढ्रुवन्ति

सर्वे नमस्यन्ति च सिद्धसङ्घा. ॥

३६

Arjuna said

36 Rightly, O Krishna, is the world moved to joy and love by glorifying Thee The Rakshasas flee on all sides through fear, and hosts of Siddhas all bow down to thee

कस्माच्च ते न नमेरन्महात्मन्

गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यन् ॥

३७

37 And why should they not bow down to Thee, O mighty One, who art greater than all, being the Primal Cause even of Brahma ' O infinite Being, Lord of gods, Abode of the world, Thou art the Imperishable, the Being and the Non-being, and what lies beyond

त्वमादिदेवः पुरुषः पुराण-

स्त्वमस्य विश्वस्य परं निधानम् ।

वेत्ताऽसि वेद्यं च परं च धाम

त्वया तत्तं विश्वमनन्तरूप ॥

३८

38 Thou art the first of gods, the Primal Person, Thou art the supreme Treasure of this world Thou art the Knower and That which is to be known, and the supreme Abode And by Thee is this universe pervaded, O Thou of infinite form

वायुर्यमोऽग्निर्वरुणः शशाङ्कः

प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्यः

पुनश्च भूयोऽपि नमो नमस्ते ॥

३९.

39. Thou art Vayu, Yama, Agni, Varuna and Sasanka Thou art Prajapati, and also the progenitor of Brahma Hail, hail to Thee a thousand times! Hail hail to Thee again, and yet again!

नमः पुरस्तादथ पृष्ठतस्ते

नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वम्

सर्वं समाप्नोषि ततोऽसि सर्वः ॥

४०

40 Hail to Thee before and hail to Thee behind,

and hail to Thee on every side, O All Infinite in power and immeasurable in might, Thou dost pervade all, and therefore Thou art All.

सखेति मत्वा प्रसभं यदुक्तम्

हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदम्

मया प्रमादात्प्रणयेन वापि ॥

४१

41 If, thinking that Thou art my friend and unaware of this Thy greatness, I addressed Thee in ignorance or love as "O Krishna," "O Yadava" or "O Friend" —

यच्चाऽवहासार्थमसत्कृतोऽसि

विहारशय्यासनभोजनेषु ।

एकोऽथवाऽप्यच्युत तत्समक्षम्

तत्क्षामये त्वामहमप्रमेयम् ॥

४२

42 If in my mirth I showed no reverence to Thee while playing or resting, while sitting or eating, while alone, O eternal Lord, or in the presence of others, I implore Thee, who art infinite to pardon me

पिताऽसि लोकस्य चराचरस्य

त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो

लोकत्रयेऽप्यप्रतिमप्रभाव ॥

४३

43 Thou art the Father of the world—of all that move and all that do not move Thou art the object of its worship and its greatest Teacher There is no one equal to Thee How then could there be in the three worlds one greater than Thee, O Thou of incomparable power ?

तस्मात्प्रणम्य प्रणिधाय कायम्

प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः

प्रियः प्रियायार्हसि देव सोढुम् ॥

४४

44 Therefore I bow down and prostrate myself before Thee, adorable Lord, and seek Thy grace Bear with me as a father with a son, as a friend with a friend, and as a lover with his beloved

अदृष्टपूर्वं दृषितोऽस्मि दृष्ट्वा

सयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपम्

प्रसीद देवेश जगन्निवास ॥

४५

45 I rejoice that I have seen what was never seen before, but my mind is also distracted with fear.

Show me that other form of Thine, and be gracious, O Lord of gods, Abode of the world.

किरीटिनं गदिनं चक्रहस्त-

मिच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन

सहस्रबाहो भव विश्वमूर्ते ॥

४६

46. I wish to see Thee as before with Thy crown, and Thy mace, and with Thy disc in hand Assume again Thy four-armed shape, O Thou of a thousand arms and of endless shapes

श्रीभगवानुवाच—

मया प्रसन्नेन तवार्जुनेदम्

रूपं परं दर्शितमात्मयोगान् ।

तेजोमयं विश्वमनन्तमाद्यम्

यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

४७

The Bhagavan said

47 By my grace, through my divine power, O Arjuna, thou hast been shown this supreme form, resplendent, universal, infinite and primal - which none but thee has seen before

न वेदञ्ज्ञाव्ययनेन जने-

नैव ज्ञियाभिर्न नानेभिर्दृष्टैः ।

एवंरूपः शक्य अहं नृलोके

द्रष्टुं त्वदन्येन कुरुप्रवीर ॥

४८

48. Neither by the study of the Vedas and sacrifices, nor by gifts, nor by rituals, nor by severe penances can this form of mine be seen in the world of men by any one else but thee, O Arjuna.

मा ते व्यथा मा च विमूढभावो

दृष्ट्वा रूपं घोरमीदृङ्गमेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वम्

तदेव मे रूपमिदं प्रपश्य ॥

४९

49 Be not afraid, be not bewildered because thou hast beheld this awful form of mine. Free from fear and glad at heart, behold again that other form of mine

सञ्जय उवाच—

इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनम्

भूत्वा पुनः सौम्यवपुर्महात्मा ॥

५०

Sanjaya said

50 Having thus addressed Arjuna, Krishna showed him again His own form. The mighty One

assumed a graceful shape again, and soothed the affrighted Arjuna

अर्जुन उवाच—

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१

Arjuna said

51 Having seen this Thy graceful human form, O Krishna, I have now become composed in mind, I am restored to my own nature.

श्रीभगवानुवाच—

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२

The Bhagavan said

52. It is very hard indeed to see this form of mine which thou hast seen Even the gods are ever eager to see this form

• नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३

53 Neither by the Vedas, nor by austerity, nor by alms-giving, nor yet by sacrifice can I be seen in the form in which thou hast seen me now

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४

54. But by devotion to me alone may I thus be known, truly seen, and entered into, O Arjuna

सत्कर्मकृन्मत्परमो मद्भक्तः राङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५

55 He who does my work and looks upon me as his goal, he who worships me without attachment, and who is without hatred towards any creature—he comes to me, O Arjuna

इति श्रीमद्भगवद्गीतासूपनिषत्सु ० विश्वरूपदर्शनं

नामैकादशोऽध्यायः ।

In the Upanishad of the Bhagavad Gita

this is the eleventh chapter entitled

THE VISION OF THE COSMIC FORM

CHAPTER XII

अर्जुन उवाच—

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १

Arjuna said

1 Those devotees who, ever steadfast, thus worship Thee and those again who worship the Imperishable and the Unmanifested—which of these are better versed in Yoga ?

श्रीभगवानुवाच—

मय्यवेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २

The Bhagavan said

2. Those who have fixed their minds on me, and who, ever steadfast and possessed of supreme faith, worship me—they do I consider perfect in Yoga.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

• सर्वत्रगमचिन्त्यं च कूटस्थमचल ध्रुवम् ॥ ३

3 But those who worship the Imperishable, the Ineffable, the Unmanifested, the Omnipresent, the Immutable, the Unchanging and the Eternal—

संनियस्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४

4 Having subdued all their senses, and being of even mind under all conditions and engaged in the good of all beings—they come to me indeed.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५

5. The difficulty of those whose minds are set on the Unmanifested is greater, for the goal of the Unmanifested is hard for the embodied to reach.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६

6 But those who consecrate all their actions to me and regard me as their dearest one, who meditate on me and worship me with single-hearted devotion—

तेषामहं समुद्धर्ता मृत्युसंसारसागरान् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७

7. I save them full soon, O Arjuna, from death and the ocean of mortal life, their minds being ever set on me.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८

8. Fix thy mind on me alone, let thy thoughts rest in me. And in me alone wilt thou live hereafter. Of this there is no doubt

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९

9. If thou art not able to fix thy mind on me, O Arjuna, then seek to reach me by the practice of concentration

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १०

10 If thou art not able even to practise concentration of mind, then devote thyself to my service. For even by doing service to me thou canst reach perfection.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११

11. If thou art not able to do even this, then give up the fruit of all action, seeking refuge in devotion to me with thy mind subdued.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२

12 For knowledge is better than the practice of concentration, and meditation is better than knowledge, and renunciation of the fruit of action is even better than meditation, for close on renunciation follows peace.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३

13. He who never hates any being and is kindly and compassionate, who is free from the feeling of 'I' and 'Mine', and who looks upon pleasure and pain alike, and has forbearance,

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४

14 He who is ever content and is steady in contemplation, who is self-restrained and is of firm conviction, and who has consecrated his mind and understanding to me—dear to me is the man who is thus devoted

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५

15 He by whom the world is not harassed and

who is not harassed by the world, he who is free from joy and anger, fear and anxiety—he is dear to me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६

16. He who has no wants, who is pure and prompt, unconcerned and untroubled, and who is selfless in all his enterprises—dear to me is the man who is thus devoted to me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७

17 He who neither joys nor hates, neither grieves nor wants, and who has renounced both good and evil—dear to me is the man who is thus devoted.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८

18 He who is alike to foe and friend and through good and ill repute, who is alike in cold and heat and in pleasure and pain, and who is free from attachments—

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येनकेनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९

19. He who is alike in praise and dispraise, who

is silent and satisfied with whatever he has, who has no home and is firm of mind—dear to me is the man thus devoted

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २०

20 And they who have faith and follow this righteous way of everlasting life thus set forth, and regard me as supreme—exceedingly dear to me are they who are thus devoted

इति श्रीमद्भगवद्गीतासूपनिषत्सु ० भक्तियोगो नाम

द्वादशोऽध्यायः ।

In the Upanishad of the Bhagavad Gita this is the twelfth chapter entitled
THE YOGA OF DEVOTION

CHAPTER XIII.

श्रीभगवानुवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १

The Bhagavan said

1 This body, O Arjuna, is called the Kshetra (lit field), and the soul that is cognizant of it is called the Kshetrajna (lit knower of the field) by those who have knowledge thereof

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २

2 And know that I am the Kshetrajna in all the Kshetras, O Arjuna , and only the knowledge of Kshetra and Kshetrajna do I regard as true knowledge

यत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३

3 Hear briefly from me what the Kshetra is, and of what nature , what its modifications are, and whence it is, and how it is, and also who the Kshetrajna is and what his powers are

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४

4. This has been sung by sages in many and different ways, in various hymns, and also in well-reasoned and conclusive aphorisms about the Absolute

महामूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६

5 & 6 The main elements, self-consciousness,

understanding and the unmanifested · the ten senses, the mind and the five objects of sense ; desire, hatred, pleasure and pain , organism, intelligence and the will to hold together—briefly described, this is the Kshetra along with its modifications

अमानित्वमदम्भित्वमहिंसा श्रान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रह ॥ ७

7. Modesty, sincerity, non-violence, patience and uprightness service of the teacher, purity, steadfastness and self-control

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८

8 Indifference towards the objects of sense ; self-effacement, and the perception of the evil of birth, death, old age, sickness and pain ,

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९

9 Detachment and freedom from identification with children, wife and home , and constant evenness of mind in the midst of agreeable and disagreeable events ,

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १०

10 Unswerving devotion to me through constant meditation, resort to solitude, and aversion to society.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११

11 Steadfastness in the knowledge of the Spirit, and an insight into the object of the knowledge of Truth—this is declared to be true knowledge, and all that is contrary to it is no-knowledge

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२

12. I will now describe that which ought to be known, and by knowing which immortality is gained. It is GOD the Supreme who is without beginning, and who is said to be neither being nor non being.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमहोके सर्वमावृत्य तिष्ठति ॥ १३

13 His hands and feet are everywhere, His eyes, heads and mouths are facing in all directions His ears are turned to all sides, and He exists enveloping all

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४

14 He seems to possess the faculties of all the senses, and yet He is devoid of the senses He is unattached, and yet He sustains all things He is free from the dispositions of Nature, and yet He enjoys them.

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५

15. He is without and within all beings He has no movement, and yet He moves He is too subtle to be known He is far away, and yet He is near

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतमर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६

16. He is undivided and yet He is, as it were, divided among beings He is to be known as the Sustainer of all creation He devours, and He generates

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७

17 The Light of all lights, He is said to be

above darkness Knowledge, the object of knowledge and the aim of knowledge—He is set firm in the hearts of all

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८

18 Thus have been briefly set forth knowledge and the object of knowledge as well as the *Kshetra* My devotee who understands this becomes worthy of my state.

प्रकृति पुरुषं चैव विद्वयनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिनम्बवान् ॥ १९

19. Know that Nature and Spirit are both without beginning: and know also that all forms and dispositions spring from Nature.

dispositions of Nature, and it is the attachment to these dispositions that is the cause of its birth in good and evil wombs

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२

22. The supreme Spirit in the body is said to be the one who witnesses and approves, who supports and enjoys, and who is the sovereign Lord and the highest Self.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३

23. Whoever knows the Spirit thus, as also Nature along with its dispositions, is never born again, in whatever way he may live.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २४

24. By meditation some perceive the Spirit in themselves through the mind, others by devotion to knowledge, and others by devotion to works.

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५

25. But some who do not know it in this way

hear of it from others and worship , and they too pass beyond death by their devotion to what they have heard.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६

26 Whatever is born—that which moves as well as that which does not move—know, O Arjuna, that it is through the union of the body and the soul

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७

27 He who sees the supreme Lord abiding alike in all beings, and never perishing when they perish—verily, he alone sees

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥

28. For, as he sees the Lord present alike everywhere, he does not injure his true Self by the self, and thus he reaches the supreme state

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ २९

29 He who sees that all actions are done only by Nature and that the S-lf is not the doer—verily he alone sees

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३०

30 When he sees that the manifold nature of beings is centred in the One, and that all evolution is only from there—he becomes one with the Absolute.

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१

31. Having no beginning and possessing no qualities, the supreme and imperishable Spirit, O Arjuna, neither does any work nor does it receive any stain, even while it remains in the body

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथाऽऽमा नोपलिप्यते ॥ ३२

32 Just as ether that pervades all things is too subtle to be stained, even so the soul that is present everywhere suffers no stain in the body.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३

33 As the one sun illumines the whole world, so does the soul, O Arjuna, illumine all the bodies

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४

34. Those who perceive by their spiritual insight this distinction between the body and the soul, and the deliverance from Nature, the cause of all beings—they reach the Supreme.

इति श्रीमद्भगवद्गीतासूपनिषत्सु० क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ।

In the Upanishad of the Bhagavad Gita . . .
this is the thirteenth chapter entitled .

THE DISTINCTION BETWEEN THE BODY
AND THE SOUL.

CHAPTER XIV

श्रीभगवानुवाच—

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १

The Bhagavan said

1 Once again I will expound that knowledge, the most exalted of all kinds of knowledge, by gaining which all sages have passed from this world to the highest perfection.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २

2 Having devoted themselves to this knowledge and having partaken of my nature, they are not born again at the time of creation, nor are they disturbed at the time of dissolution

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३

3 Great Nature is my womb in that I place the germ, and from there is the birth of all beings, O Arjuna

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४

4 From whatever wombs living forms may arise, O Arjuna, great Nature is their womb, and I am the generating Father

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५

5 "Goodness", "passion" and "dullness"—these dispositions which arise from Nature bind down the immortal soul in the body, O Arjuna

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६

6 Of these goodness being unsullied is luminous and healthful. It binds, O faultless Arjuna, with the bond of happiness and the bond of knowledge.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनाम् ॥ ७

7 Know thou that desire is the soul of passion which is the source of thirst and attachment This binds the soul, O Arjuna, with the bonds of action

तमत्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८

8 Know further that dullness is born of ignorance and that it deludes all creatures It binds, O Arjuna, with negligence, indolence and sleep.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जवत्युत ॥ ९

9 Goodness binds one to happiness, passion binds one to action, O Arjuna, and dullness veiling knowledge binds one to negligence

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १०

10 Goodness prevails when it has overpowered passion and dullness, O Arjuna Passion prevails when it has overpowered dullness and goodness, and dullness prevails when it has overpowered goodness and passion

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११

11. When the light of knowledge streams forth from all the gateways of the body, then may it be known that goodness has prevailed

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२

12 Avarice, activity, enterprise, unrest and desire—these arise, O Arjuna, when passion prevails

अप्रकाशोऽप्रवृत्तिश्च प्रसादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुन्तनन्दन ॥ १३

13. Obscurity, stagnation, negligence and delusion—these arise, O Arjuna, when dullness prevails.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४

14 If the embodied soul meets with death when goodness prevails, it goes to the pure worlds of those who know the Highest

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५

15 If it meets with death when passion prevails, it is born among those who are attached to works, and if it dies when dullness prevails, it is born in the womb of creatures devoid of reason

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६

16 The fruit of a good action is said to be good and clean, while the fruit of passion is pain, and the fruit of dullness is ignorance

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७

17 From goodness springs knowledge, and from passion greed From dullness spring negligence, delusion and ignorance

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जवन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८

18 Those who are established in goodness rise upwards, those who are moved by passion remain in the middle, and those who are steeped in dullness, being swayed by the tendencies of the lower disposition, go downwards

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९

19. When a man of insight sees no agent other than these dispositions of Nature, and knows also Him who is beyond these dispositions, he attains to my being

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २०

20. When the embodied soul has risen above these three dispositions of which its body is made up, it gains deliverance from birth, death, old age and pain, and becomes immortal.

अर्जुन उवाच—

कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चेतांस्त्रीन्गुणानतिवर्तते ॥ २१

Arjuna said

21 What are the marks of the man, O Lord, who has risen above the three dispositions? What is his manner of life? And how does he rise above the dispositions?

श्रीभगवानुवाच—

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२

The Bhagavan said

22 He who has no aversion to light or activity or even delusion, O Arjuna, when they are present, nor longs for them when they are absent—

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३

23 He who sits like one unconcerned, unmoved by the dispositions, who remains firm and never wavers, knowing it is the dispositions that act—

समदुःखसुखः स्वस्थः समलोप्राश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४

24 He who dwells in the spirit and is the same in pleasure and pain, who looks upon a clod, a stone and a piece of gold as of equal worth, who remains the same amidst pleasant and unpleasant things, and who, being firm, regards alike both praise and blame—

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५

25 He who is the same in honour and dishonour, and the same to friend and foe, and who has renounced all enterprise—such a man is said to have risen above the dispositions of Nature

नां च योऽव्यभिचारेण भक्तियोगेन सेदते ।

स गुणान्सन्नतीत्यैताम् ब्रह्मभूयाय कल्पते ॥ २६

26 And also he who worships me with the Yoga of exclusive devotion—he rises above the dispositions of Nature, and is fit for becoming one with the Absolute.

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७

27. For I am the abode of the Absolute, the Immortal and the Immutable, of eternal Law and of absolute bliss

इति श्रीमद्भगवद्गीतानूपनिषत्सु ० गुगत्रयविभागयोगो नाम

चतुर्दशोऽध्यायः ।

In the Upanishad of the Bhagavad Gita

. . . this is the fourteenth chapter entitled .

THE DIFFERENTIATION OF THE THREE

DISPOSITIONS

CHAPTER XV

श्रीभगवानुवाच—

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्त वेद स वेदवित् ॥ १

The Bhagavan said

1 The world-tree with its roots above and its branches below is said to be imperishable Its leaves are the Vedas, and he who knows it knows the Vedas

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि

कर्मानुबन्धीनि सनुष्यलोके ॥ २

2 Its branches extend above and below, and are nourished by the dispositions of Nature Its twigs are the objects of sense, and its clustering roots spread downwards giving rise to actions in the world of men.

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेन मुविरुढमूल-

सत्तद्भगवोग दृढेन छित्त्वा ॥ ३

ततः पदं तत्परिमार्गितव्यम्
यस्मिन्नाता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ॥

४

3 & 4 Its form as such is not comprehended here, nor its end, nor its origin, nor its existence. Having cut down this firm-rooted tree with the strong sword of detachment, and saying, "I seek refuge in that Primal Person from whom has come forth this eternal process" one should seek that place from which they who have reached it never return

निर्मानमोहा जितसङ्गदोषाः

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-

र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

५

5 Those who are free from pride and delusion, and who have conquered the evil of attachment, and who, having abandoned desire, are devoted to the Supreme Spirit and are freed from the pairs of opposites known as pleasure and pain go undeluded to that immutable place.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

६

6. The sun does not illumine it, nor the moon,

nor fire It is my supreme abode, and they who reach it never return

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःपष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७

7 An eternal portion of myself, having become a living soul in the world of life, draws to itself the mind and the five senses that rest in Nature

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८

8. When the Lord acquires a body, and when He leaves it, He takes these with Him and goes on His way, as the wind carries away odours from their place

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९

9 He enjoys the objects of the senses directing the ear, the eye, the touch, the taste and the smell and also the mind

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १०

10 When He departs or stays, when He enjoys

or is in contact with the dispositions of Nature, the deluded do not perceive Him, but they who have the eye of wisdom perceive Him

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११

11. Devout sages ever striving find Him within themselves, but thoughtless men whose souls are undisciplined do not find Him, though they strive

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि सामकम् ॥ १२

12 The splendour which is in the sun and which illumines the whole universe, that which is in the moon and which is likewise in the fire—know that it is mine

गमाविश्य च भूतानि धारयान्यहमोजसा ।

पुष्पाणि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

13 And entering the earth I sustain all things by my vital force, and becoming the sapful moon I nourish all herbs

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचान्यन्नं चतुर्विधम् ॥ १४

14 Becoming the fire of life I enter into the

bodies of all creatures, and mingling with the upward and downward breath, I digest the four kinds of food.

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥

१५

15 And I am seated in the hearts of all, from me are memory and knowledge, and their loss as well. I am indeed He who is to be known by all the Vedas, I am He who made the Vedanta, and I am He who knows the Vedas

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६

16 There are two beings in this world—the Perishable and the Imperishable The Perishable is all creatures, and the Imperishable is said to be the unchanging

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७

17 But there is another Being, the highest, called the Supreme Spirit, who as the eternal Lord pervades and sustains the three worlds

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८

18 As I surpass the Perishable and as I am higher than even the Imperishable, I am celebrated in the world and in the Veda as the Supreme Being.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९

19 He who undeluded knows me thus as the Supreme Being—he knows all, O Arjuna, and he worships me with all his heart

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

एतद्बुध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥ २०

20 Thus has this most secret doctrine been taught by me, O faultless Arjuna By knowing this a man will become wise and will have fulfilled his duty

इति श्रीमद्भगवद्गीतासूपनिषत्सु० पुरुषोत्तमयोगो नाम ।

पञ्चदशोऽध्यायः ।

In the Upanishad of the Bhagavad Gita

this is the fifteenth chapter entitled :

THE SUPREME SPIRIT

CHAPTER XVI.

श्रीभगवानुवाच—

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १

The Bhagavan said

1 Fearlessness, purity of heart, steadfastness in knowledge and devotion, almsgiving, self-control and sacrifice, study of the scriptures, austerity and uprightness,

आहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २

2 Non-violence, truth, freedom from anger, renunciation, tranquillity, aversion to slander, compassion to living beings, freedom from covetousness; gentleness, modesty and steadiness,

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

• भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३

3 Courage, patience, fortitude, purity and freedom from malice and overweening conceit—these belong to him who is born to the heritage of the gods, O Arjuna

दम्भो दूर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सन्यदमासुरीन् ॥ ४

4. Hypocrisy, arrogance, and self-conceit ; wrath, rudeness and ignorance—these belong, O Arjuna to him who is born to the heritage of the devils

दैवी सन्यद्विजोक्षाय निबन्धागसुरी सता ।

मा शुचः सन्यदं दैवीमभिजातोऽस्ति पाण्डव ॥ ५

5 The heritage of the gods is said to make for deliverance, and that of the devils for bondage Grieve not, O Arjuna, thou art born to the heritage of the gods

द्वौ भूतसर्गौ लोकेऽस्तिन्दैव आसुर एव च ।

दैवो वित्तरश्नः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६

6 There are two types of beings created in this world—the divine and the diabolic The divine have been described at length Hear now from me, O Arjuna, of the diabolic

प्रवृत्ति च निवृत्ति च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं नेषु विद्यते ॥ ७

7 Men of diabolical nature know neither right action nor right abstention. Nor is purity found in them, nor good conduct, nor truth

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ ८

8 They say, "The world is false, without a moral basis, and without a God What is there that does not spring from mutual union? Lust is the cause of all "

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९

9 Holding this view, these lost souls of small understanding who commit cruel deeds come forth as enemies for the destruction of the world

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्रूहीत्वाऽसद्राहान्प्रवर्तन्तेऽनुचित्रता ॥ १०

10 Giving themselves up to insatiable desires, full of hypocrisy, pride and arrogance, they hold false views through delusion and act with impure resolves

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११

11 Obsessed by innumerable cares which would end only with their death, and looking upon gratification of desires as their highest aim, convinced that this is all,

आशापाशशतैर्वद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसद्वयान् ॥ १२

12 Bound by a hundred ties of desire, given up wholly to lust and anger, they strive to gain heaps of wealth by unjust means for the gratification of their passions

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरक्षम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३

13 "This I have gained today, and that longing will I fulfil This wealth is mine, and that also shall be mine hereafter

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्मुखी ॥ १४

14 "This foe I have slain, and others too I will slay I am the lord of all, and I enjoy myself. I am prosperous, mighty and happy

आकृत्योऽभिजन्वानस्मि कोऽन्योऽस्ति सदृगो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५

15. "I am rich and of high birth Who is there like unto me? I will perform sacrifices, I will give alms, I will rejoice " Thus are they deluded by ignorance

अनेकचित्तविभ्रान्ता मोहजालसमावृता ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६

16 Bewildered by numerous thoughts, enveloped in the meshes of delusion and addicted to the gratification of their desires, they fall into loathsome hell

आत्ममंभाविताः स्तब्धा धनमानमदान्विता ।

यजन्ते नामयज्ञैस्ते दम्भेनाधिधिपूर्वकम् ॥ १७

17 Self-conceited, stubborn, filled with the haughtiness and intoxication of wealth, they ostentatiously perform sacrifices which are so only in name with utter disregard of rules

अहङ्कारं वलं दर्पं कामं क्रोधं च सञ्चिताः ।

मामात्मपरदेहेषु प्रद्विपन्तोऽभ्यसूयकाः ॥ १८

18 Possessed of self-conceit, power and pride, and also of lust and wrath, these traitors hate me in the bodies of others and in their own

तानहं द्विषत क्रूरान्सन्तारेषु नरावसान् ।

क्षिपांश्च जलमशुभान्तासुरीष्वेव योनिषु ॥ १९

19 These cruel haters the vilest of men, these sinners I always hurl down into the wombs of devils in the cycle of births and deaths

आसुरीं चोनिमापन्ना मूढा जन्मनि जन्मनि ।

ममप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २०

20 Having fallen into the wombs of devils and being deluded from birth to birth, they never attain to me, O Arjuna, but go further down to the lowest state

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

काम. क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१

21. Three are the gateways of this hell leading to the ruin of the soul—lust, wrath and greed. Therefore let man renounce these three

एतैर्दिमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२

22 The man who has escaped these three gates of darkness, O Arjuna, works out his own good and reaches the highest state

य गात्रविधिमुत्सृज्य वर्तते कानकारतः ।

न स भिद्विमवाप्नोति न सुखं न परां गतिम् ॥ २३

23 But he who discards the scriptural law and acts as his desires prompt him—he attains neither perfection, nor happiness, nor the highest state

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४

24 Therefore let the scripture be thy authority in determining what ought to be done and what ought not to be done Knowing the scriptural law thou shouldst do thy work in this world

इति श्रीमद्भगवद्गीतासूपनिषत्सु ० देवासुरसम्पद्विभागयोगो
नाम षोडशोऽध्यायः ।

In the Upanishad of the Bhagavad Gita ..
this is the sixteenth chapter entitled

THE DISTINCTION BETWEEN THE HERITAGE
OF THE GODS AND OF THE DEVILS

CHAPTER XVII

अर्जुन उवाच—

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १

Arjuna said

1 Those who leave aside the ordinances of scriptures, but offer sacrifice with faith--what is their state, O Krishna? Is it one of 'goodness' or of 'passion' or 'dullness'?

श्रीभगवानुवाच—

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २

The Bhagwan said:

2 The faith of men is of three kinds. It is in accordance with their disposition—'good' or 'passionate' or 'dull'. Hear now about it.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धानयोऽयं पुरुषो यो यच्छ्रद्धं न एव न. ॥ ३

3 The faith of every man O Arjuna, is in accordance with his natural disposition. Man is of the nature of his faith, what his faith is, that verily he is.

यजन्ते सात्त्विका देवान्यक्षराणि राजसा ।

प्रेतान्नृपगणांश्चान्ये यजन्ते तामसा जना ॥ ४

4 Men in whom 'goodness' prevails worship the gods; men in whom 'passion' prevails worship the demigods and demons; and the others in whom 'dullness' prevails worship the spirits and ghosts.

अशास्त्रविहितं धारं तप्यन्ते ये तपो जना ।

दम्भाहङ्कारसंयुक्ताः कामरागद्वलान्विताः ॥ ५

5 Vain and conceited men, impelled by the force of their desires and passions, subject themselves

to terrible mortifications not ordained by scriptures

कर्शयन्त शरीरस्थं भूतग्रामचेतनः ।

मां चान्त शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६

6 And, being foolish, they torture their bodily organs and me also who dwell within the body. Know that such men are fiendish in their resolves

आहारस्त्वपि त्वस्य त्रिविधो भवति प्रिय ।

अक्षत्पत्तथा दानं तेषां भेदमिमं शृणु ॥ ७

7 Even the food which is dear to each of them is of three kinds So are the sacrifices, austerities and gifts Hear now of their distinction

आयु मत्त्वचलारोग्यमुखप्रीतिविवर्धना ।

रस्या स्निग्धा मित्रा हृद्या आहाराः सात्त्विकप्रियाः ॥

8 Foods that promote length of life, vitality, strength, health, happiness and cheerfulness, and those that are sweet, soft, nourishing and agreeable are the favourites of the 'good'

कट्वन्ललवणात्युष्णतीक्ष्णरुक्षविनाहिनः ।

आहारा राजमन्त्रेष्टा दुस्वगोमास्यप्रदा ॥ ९

9 Foods that are bitter, sour, salted, over hot,

pungent, dry and burning, and those that produce pain, grief and disease are liked by the 'passionate'.

यातयाम गतरसं पृति पर्युषितं च यत् ।

उच्छिष्टमपि चाभेद्यं भोजनं तामसप्रियम् ॥ १०

10 And that which is not freshly cooked which is tasteless, putrid and stale, which is of the leavings and is unclean, is the food dear to the 'dull'

अफलाकाट्क्षभिर्यज्ञो विविद्वष्टो य इज्यते ।

यष्टव्यमेवेति मन समावाय स सात्त्विकः ॥ ११

11 That sacrifice which is offered according to the scriptural law by those who expect no reward and who firmly believe it is their duty to sacrifice—it is of a 'good' disposition

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२

12 But that sacrifice which is offered in expectation of reward and for the sake of ostentation—know, O Arjuna, that it is of a 'passionate' disposition

विविहीनमसृष्टान्नं गन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३

13 And the sacrifice which is contrary to the law and in which no food is distributed, no hymns are

chanted and no fees are paid and which is devoid of faith is said to be of a 'dull' disposition

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवञ् ।

ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४

14 The worship of the gods, of the twice born, of teachers and of the wise, purity, uprightness, abstinence and non-violence—these are said to be the penance of the body

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायान्यसन चैव वाङ्मय तप उच्यते ॥ १५

15 The utterance of words which do not give offence and which are truthful, pleasant and beneficial, and the regular recitation of the Veda—these are said to be the penance of speech

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६

16 Serenity of mind, beneficence, silence, self-control and purity of heart—these are said to be the penance of the mind

श्रद्धया परया तप्त तपस्तत्रिविव नरे ।

अफलाकाङ्क्षिभिर्युक्तैः क्षात्रिकैः परिचक्षते ॥ १७

17 This three fold penance practised with

perfect faith by men of balanced minds without desire for gain is said to be of a 'good' disposition.

नृत्कारमानपूजार्थं तपो दन्मेन चैव चत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८

18 The penance which is done in order to gain respect, honour and reverence and for ostentation is said to be of a 'passionate' disposition. It is unsteady and uncertain.

मूढ्याद्द्वेषान्मनो यत्पीडया क्रियते तपः ।

परलोन्मादन्तार्थं वा तत्तामसमुदाहृतम् ॥ १९

19 The penance which is done with a foolish obstinacy by means of self-torture or for causing injury to others is declared to be of a 'dull' disposition.

दातव्यमिति यद्दानं दीयतेऽनुप्रकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २०

20 That gift which is made to one that can make no return, and with the feeling that it is one's duty to give, and which is given in proper place and time and to a worthy person—it is accounted 'good'.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिहृष्टं तद्दानं राजनं स्मृतम् ॥ २१

21 But that which is given for the sake of

recompense or with the expectation of future gain or in a grudging mood is accounted 'passionate'.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्रातं तत्तामसमुदाहृतम् ॥ २२

22 And the gift which is made unceremoniously and contemptuously, at an improper place and time, and to unworthy persons is declared to be 'dull'

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३

23 "Om Tat Sat"—this is the threefold symbol of the Absolute. By means of this were ordained of old the Brahmans, the Vedas and the Sacrifices

तत्सादोभिन्युदाहृत्य यद्ब्रह्मन्तत्र क्रिया ।

प्रवर्तन्ते विधानोक्ता नततं ब्रह्मवादिनाम् ॥ २४

24 Therefore with the utterance of the word "Om" are the acts of sacrifice gifts and penance, enjoined by the scriptural rule, always begun by the expounders of the Veda

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधा क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५

25 And with the utterance of the word "Tat" various acts of sacrifice, penance and gifts are

performed regardless of recompense by those who seek salvation

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६

26 The word "Sat" is used in the sense of reality and of goodness, and likewise, O Arjuna the term "Sat" is used for any action worthy of praise

यज्ञे तपसि दाने च स्थितिः सगिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७

27 Steadfastness in sacrifice, penance and gifts is also called "Sat", and so also any action connected with these is termed "Sat"

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८

28 Whatever offering or gift is made, whatever austerity is practised, whatever rite is performed—if it is done without faith, it is called "Asat", O Arjuna. It is of no account here or hereafter

इति श्रीमद्भगवद्गीतासूत्रनिषत्सु० श्रद्धात्रयविभागयोगो नाम
सप्तदशोऽध्यायः ।

In the Upanishad of the Bhagavad Gita

.. this is the seventeenth chapter entitled

THE THREE OLD DIVISION OF CHAPTER

CHAPTER XVIII

अर्जुन उवाच—

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिपूढन ॥ १

Arjuna said

1 I desire to know the true nature of renunciation, and again of resignation, O mighty armed Krishna slayer of Kesi

श्रीभगवानुवाच—

कान्यानां कर्मणां न्यासं संन्यासं कवत्रो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणा ॥ २

The Bhagavan said

2 The relinquishing of all works that are prompted by desire is understood to be renunciation by the sages, while the surrendering of the fruits of all works is called resignation by the wise

त्याज्यं दोषवद्विलोके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ ३

3 Some sages declare that all works should be abandoned as evil Others say that works of sacrifice, gifts and penance should not be given up

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुण्यव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४

4 Hear now from me, O Arjuna, the truth about resignation, for resignation is declared to be of three kinds, O best of men

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५

5 Works of sacrifice, gifts and penance should not be given up, but should be performed For sacrifice, gifts and penance purify the wise.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६

6 Even these works should, however, be done with surrender of attachment and of fruits. This, O Arjuna, is my decided and final view

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७

7 But renunciation of any duty that ought to be done is not right The abandonment of it through ignorance is declared to be of the nature of 'dullness'.

दुःखमित्येव यत्कर्म कायद्वेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८

8 He who renounces a duty from fear of physical suffering, because it is painful, does so only through his 'passionate' disposition, and can never gain the object of renunciation

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९

9 But he who performs a prescribed duty as something that ought to be done, O Arjuna, but renounces all attachment and also the fruit—his renunciation is regarded as one of 'goodness'

न द्वेष्ट्यकुशलं कर्म कुशले नानुषजते ।

त्यागी सत्त्वसमाविष्टो सेवाधी छिन्नमङ्गलः ॥ १०

10 The wise man of renunciation, who is imbued with goodness and whose doubts are dispelled, never hates a duty that is unpleasant, nor feels any attachment to a duty that is pleasant

न हि देहभृता शक्यं त्यक्तुं कर्माणिशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११

11 It is indeed impossible for a embodied being to abstain from work altogether. But he who

gives up the fruit of work is regarded as one who has renounced

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

सर्वत्रत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२

12 Pleasant, unpleasant and mixed—three-fold is the fruit of work, after their passing away, to those who have not renounced But none whatever to those who have renounced

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३

13 Learn from me, O mighty Arjuna, these five causes of the performance of every act, as mentioned in the philosophy of knowledge

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४

14 The seat of action, and likewise the agent, the various instruments and the diverse kinds of functions, the presiding deity being the fifth

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५

15 Whatever action a man performs by his

body, speech or mind, whether it is right or wrong—these five are its causes

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६

16 That being so, a man of perverse mind who on account of his imperfect understanding looks upon himself as the sole agent—he does not see at all

यस्य नातंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमांलोकान्न हन्ति न निबध्यते ॥ १७

17. He who is free from the notion of 'I', and whose understanding is unsullied—though he slays these men, he slays not, nor is he bound

ज्ञान ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करण कर्म कर्तेति त्रिविधं कर्ममङ्ग्रहः ॥ १८

18 Knowledge, the object of knowledge and the knowing subject—these three form the threefold incitement to action, and the instrument, the purpose and the agent—these form the three constituents of action

ज्ञानं कर्म च कर्ता च त्रिवैव गुणभेदेन ।

प्रोच्यन्ते गुणनङ्गत्वाने यथावच्छृणु तान्यपि ॥ १९

19 Knowledge, action and agent—in the

Science of Dispositions each of these is said to be of three different kinds according to the different dispositions. Hear of them also as they are

सर्वभूतेषु येनैकं भावमव्ययमीदृते ।

अविभक्त विभक्तेषु तज्ज्ञानं विद्धि नास्त्विदम् ॥ २०

20. The knowledge by which one imperishable essence is seen in all beings, undivided in the divided—know that that knowledge is of 'goodness'

दृष्टकृत्वेन तु यज्ज्ञानं नानाभावान्प्रत्यग्विधान ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१

21. The knowledge which, by reason of their separateness sees in all beings different entities of various kinds—know that that knowledge is of the nature of 'passion'

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहेतुकम् ।

अतत्त्वार्थवदल्पं च तत्तानन्मुदाहृतम् ॥ २२

22. While that which clings to each single object as if it were the whole, and which is irrational, untrue and narrow—that is declared to be of the nature of 'dullness'

नियतं सन्नरहितमरागद्वेषत कृतम् ।

अकलद्रेष्मुना कर्म यत्तत्प्रातिविकमुच्यते ॥ २३

23. An action that is obligatory, and which is

done without love or hate and without attachment by one who desires no fruit—it is said to be of 'goodness'

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४

24 But that action which is done with a great strain by one who seeks to gratify his desires or by one who is prompted by a feeling of "I"—it is pronounced to be one of passion

अनुबन्धं क्षयं हिंसात्मनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५

25 While the action which is undertaken through ignorance, without regard to consequences, or to loss and injury, and without regard to one's capacity—it is said to be one of 'dullness'

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

26 The doer who is free from attachment, and who has no feeling of "I", who is endowed with steadiness and zeal, and who is unmoved by success or failure—he is said to be of a 'good' disposition.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकात्त्रितः कर्ता राजसः परिकीर्तितः ॥ २७

27 The doer who is swayed by passion, and who seeks the fruit of his works, who is greedy, harmful and impure, and who is moved by joy and sorrow—he is declared to be of a 'passionate' disposition

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विपादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८

28 While the doer who is unsteady, vulgar, obstinate, deceitful, malicious, indolent, despondent and procrastinating—he is said to be of a 'dull' disposition

बुद्धेर्यदं धृतेर्धैव गुणतन्निविधं शृणु ।

प्रोच्यमानमनेनेन पृथक्त्वेन धनञ्जय ॥ २९

29 Of understanding and steadiness hear now the threefold distinction, O Arjuna, according to the dispositions of Nature It will be explained in full, and each of them separately.

प्रवृत्ति च निवृत्ति च कार्याकार्ये मयानये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

30. The understanding which distinguishes between right action and right abstention, between what ought to be done and what ought not to be done, between what should cause fear and what should not cause fear, and between bondage and liberation—that, O Arjuna, is of the nature of 'goodness'.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१

31 The understanding which fails to distinguish correctly between right and wrong, between what ought to be done and what ought not to be done—that, O Arjuna, is of the nature of 'passion'

अधर्मं धर्ममिति या मन्यते तमसा वृता ।

सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२

32 While that understanding which, being enveloped in darkness, regards wrong as right, and which reverses all values—that, O Arjuna, is of the nature of 'dullness'

धृत्वा यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥

33 The steadiness which never fails in concentration, and by which one controls the activities of the mind, the life-breaths, and the senses—that, O Arjuna, is of the nature of 'goodness.'

यया तु धर्मकासार्थान् धृत्वा धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४

34 The steadiness by which one holds fast to duty, pleasure and wealth, desiring the fruit of each

through intense attachment—that, O Arjuna, is of the nature of 'passion'

यया ख्यप्रं भयं शोकं विषादं मदमेव च ।

नचिसुञ्जति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५

35 While the steadiness by which a fool does not leave his torpor, fear, grief, despondency and sensuality—that, O Arjuna, is of the nature of 'dullness'

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रगाढजम् ॥ ३७

36 & 37 And now hear from me, O Arjuna, the three kinds of pleasure That in which a man comes to rejoice by long practice and in which he reaches the end of his pain, and that which is like poison at first but like nectar at the end—such pleasure is said to be 'good' It springs from a clear knowledge of the soul

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८

38 That which springs from the contact of the senses and their objects, and which is like nectar at

first but like poison at the end—such pleasure is said to be ‘passionate’

यदत्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९

39 But that which deludes the soul both in the beginning and even after the end, and which springs from sleep, sloth and error—that pleasure is said to be ‘dull’

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४०

40 There is no creature here on earth, nor again among the gods in heaven, which is free from these three dispositions of Nature.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१

41 The duties of Brahmans, Kshatriyas and Vaisyas, and also of Sudras have been divided, O Arjuna, in accordance with their natural dispositions

रसो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२

42 Serenity, self-control, austerity, purity, for-

bearance and uprightness, as also knowledge, insight and faith—these are the duties of a Brahman springing from his own nature

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानसन्धिरभावश्च धार्म्यं कर्म स्वभावजम् ॥ ४३

43 Heroism, vigour, firmness, resourcefulness, dauntlessness in battle, generosity and majesty—these are the duties of a Kshatriya springing from his own nature

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म गृहस्थादि स्वभावजम् ॥ ४४

44 Ploughing, tending cattle, and trade are the duties of a Vaisya springing from his nature And the duty of a Sudra springing from his nature is essentially one of service

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५

45 Man reaches perfection by devotion to his own duty Hear now how perfection is attained by him who is devoted to his own duty

यतः प्रवृत्तिर्भूतानां येन सर्वं भिदं ततम् ।

स्वकर्मणा तस्यैव च सिद्धिं विन्दति मानव ॥ ४६

46. He from whom all beings proceed and by whom all this is pervaded—by worshipping Him through the performance of his own duty does man attain perfection

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७

47 Better is one's own duty, though imperfectly done, than the duty of another well done He who does the duty imposed on him by his own nature incurs no sin

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८

48 One ought not to give up the work which is suited to one's own nature, O Arjuna, though it has its imperfections, for every enterprise is beset with imperfections, as fire with smoke

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९

49 He whose mind is unattached everywhere, who is self-subdued, and from whom desire has fled—he attains by renunciation to the supreme state transcending all work

सिद्धिं प्राप्नो यथा ब्रह्म तथाऽऽप्नोति निचोव मे ।

समासेनैव कौन्तेय निष्ठा जानन्न या परा ॥ ५०

50 Learn from me in brief, O Arjuna how one who has attained to perfection reaches God—which is the supreme consummation of knowledge

बुद्ध्या विबुद्ध्या युक्तो वृत्त्याऽऽन्तानं नियत्न च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषं व्युदञ्च च ॥ ५१

51 Endowed with a clear vision, firmly restraining himself, turning away from sound and other objects of sense and casting aside likes and dislikes ;

विशित्तेन्द्री लब्धाशी यत्नवाक्यायमानस ।

ध्यानयोगवरो नित्य वैराग्यं न हनुतामि ॥ ५२

52 Dwelling in solitude eating but little, restraining his speech, body and mind, and ever engaged in meditation and concentration and cultivating freedom from passion

अङ्गारं बलं दुर्षं आसं शोभं परिहृत्स्व ।

दिसुच्य तिस्रः शान्तो ब्रह्मसूयाय कल्पते ॥ ५३

53. And casting aside conceit, violence ; pride, desire, wrath and possession, so less and tranquil in mind—he becomes worthy of becoming one with God

सच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिप्यसि ।

अथ चेत्त्वमहङ्काराच्च श्रोष्यसि विनङ्क्ष्यसि ॥ ५८

58 Fixing thy thought on me, thou shalt surmount every difficulty by my grace, but if from self-conceit thou wilt not listen to me, thou shalt utterly perish

यद्दहङ्कारनाशित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रवृत्तिस्त्वं नियोक्ष्यति ॥ ५९

59 If indulging in self-conceit thou thinkest, "I will not fight," vain is thy resolution Nature will compel thee

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्प्रोक्तात्करिष्यस्वशोऽपि तत् ॥ ६०

60 Fettered by thine own tendencies, O Arjuna, which are born of thy nature, that which through delusion thou seckest not to do thou shalt do even against thy will

ईश्वर सर्वभूतानां हृदयेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१

61 The Lord dwells in the hearts of all beings () Arjuna, causing them to revolve by his mysterious power, as if they were mounted on a machine

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२

62 Fly to Him alone for shelter with all thy soul, O Arjuna By His grace shalt thou gain supreme peace and the everlasting abode

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३

63 Thus has wisdom, more secret than all secrets, been declared to thee by me Consider it fully and act as thou wilt

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४

64 Listen again to my supreme word, the most secret of all Thou art well beloved of me, therefore will I tell thee what is good for thee

मत्प्रणा भव मद्रूढो मद्याजी मां नमस्कुरु ।

सामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽनि मे ॥ ६५

65 Fix thy mind on me, be devoted to me, sacrifice to me, prostrate thyself before me, so shalt thou come to me I promise thee truly, for thou art dear to me

सर्ववर्तान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि सा शुचः ॥ ६६

66 Surrendering all duties come to me alone for shelter Do not grieve, for I will release thee from all sins

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च दां योऽभ्यसूयति ॥ ६७

67 Never should this be told by thee to one who is not austere in life or who has no devotion in him, nor to one who does not wish to hear, nor to one who traduces me

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं सयि परां कृत्वा मामेवैष्यत्यमंगयम् ॥ ६८

68 He who teaches this supreme secret to those who worship me shall doubtless come to me, for he has shown the highest devotion to me

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतम् ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९

69 Nor is there anyone among men who can do anything more pleasing to me than he, nor shall anyone on earth be dearer to me than he

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७०

70 And he who will study this sacred dialogue of ours—by him shall I regard myself as having been worshipped through the sacrifice of knowledge

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभांल्लोकान्प्राप्नुयात्पुण्यकर्मणास् ॥ ७१

71 And even the man who listens to it with faith and without scoffing shall obtain liberation, and he shall gain the happy regions of the righteous

कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कश्चिदज्ञानसम्मोहः प्रणष्टस्ते धनञ्जय ॥ ७२

72 Has this been heard by thee, O Arjuna, with undivided attention? Has thy delusion, born of ignorance, been dispelled?

अर्जुन उवाच—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३

Arjuna said

73 My delusion is gone I have come to myself by Thy grace, O Krishna I stand free from doubt I will act according to Thy word

सञ्जय उवाच—

इत्थं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४

Sanjaya said

74. Thus have I heard this wonderful dialogue between Krishna and the high-souled Arjuna which made my hair stand on end

व्यासप्रसादाच्छ्रुतवानेतद्ब्रह्मसहं परम् ।

योगं योगेश्वरात्कृष्णात्ताप्रात्कथयतः स्वयम् ॥ ७५

75 By the favour of Vyasa I heard this supreme secret, this Yoga taught by Krishna himself, the Lord of Yoga, in person

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च गुह्यगुह्यम् ॥ ७६

76 As often as I remember, O King, this wonderful and sacred dialogue between Krishna and Arjuna, I rejoice again and again

तच्च संस्मृत्य संस्मृत्य त्वमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥

77. And as often as I remember that most marvellous form of Krishna, great is my astonishment, O King, and I rejoice again and again

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

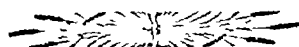
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८

78 Wherever there is Krishna, the Lord of Yoga, and Arjuna, the archer, there will surely be fortune, victory, prosperity and righteousness Such is my belief

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नामाष्टादशोऽध्यायः ।

In the Upanishad of the Bhagavad Gita, the Science of the Absolute, the scripture of Yoga, and the dialogue between Sri Krishna and Arjuna this is the eighteenth chapter entitled

THE YOGA OF RENUNCIATION AND RELEASE



NOTES

NOTES

N B The references in the following notes, when not otherwise stated, are to the chapters and verses in the Gita

INTRODUCTION

P 18. " The message of the Gita is the same as the message of the Upanishads "—The Gita has long been recognised as the very essence of the Upanishads. An oft-quoted stanza compares the Upanishads to cows, the Gita to milk, Krishna to the cowherd, Arjuna to the calf and the wise men who read the Gita to those who drink the milk.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

" The favourite Upanishad of the Author of the Gita"—See my paper on " One of the Sources of the Bhagavad Gita " in the Journal of Oriental Research Vol III Pp 6 22

" P 19 " The Gita compares spiritual life to a hill " See VI 3

" And rightly calls itself a Yoga-Sastra"—See the colophon at the end of every chapter of the Gita

P 20 "All evil doers, atheists" etc See XVI 7-20

"Rituals may be observed" etc See XVIII 5 6.

"Sacrifices may be offered" etc. See IV. 33.

"Popular deities may be worshipped" etc — See IX 23-24

"The technical yoga may be practised" etc. — See VI 16-17, 32

"The traditional rules should be followed" etc — See III 35, XVIII 47, XVIII 66

P. 21. "It condemns them as fools" etc.— See II 42, VII. 23, XVII 6

"It tolerates neither the arrogant free thinker" etc. — See XVI. 23-24, II 42-45, 52 53, VI 44.

P 22 "A life of self-control is a sacrifice" etc. — See IV 25-30

"Dharma in the Gita" etc.— See XVIII 47 48

P 23 "There is no such thing as failure" etc — See II 40

"But also one of freedom" See VI 31

"But an agent of God carrying out His high purpose" etc — See XI 55.

P 24. "The perfect balance it maintains" etc. — See for instance XVIII 51-56.

"Does He not maintain the law" etc —See III 24

"Does He not send us sunlight" etc —See IX 19

"Has He anything to achieve" etc —See III 22.

"The example of Isvara"—See III 22-24, IV.
13 15

"He ever acts, and yet he acts not"—See IV
20, XVIII 17

P. 25 "Equability or indifference to the so-called pairs of opposites" etc —See II 38, II 56, V 20, VI. 7, VII 28 etc

"The Gita clearly says" etc.—See II 59 VI
14-16

P 26 "He is a man who lives in God"—See IX 29, XII 8

"In a famous phrase"—Lokasangraha See III.
20, 25

"But it insists on finding God" etc —See IX 34, XVIII 65

P 27. "What the Gita says is" etc —See VI 1

"As a lotus leaf lives in water"—See V 10

"Our senses should learn to move" etc —See II 64

"Pravritti and Nivritti" etc —See V 4-5

P 29 "It is only with atheists" etc —See XVI.
7-20

P 30 "It recognises " etc —See III 29

P 31 ' These ideas are found so inextricably
blended " etc —See IX 30-32

P. 32 "He included Kapila " etc —See X 26

P 35 "Let us now see how far " etc —See III.
27, XIII 20 22, XIV, 20 etc

P 36 "But the Gita alters the trend " etc —
See XV 17, 18, VI 4-5 XIV 25, 27

P 40 "Arjuna rightly describes " etc —See
VI 33

"It advocates moderation " etc —See VI 16 17

"It insists only on" etc —See VI 29 32

"He is present everywhere " etc —See X 42,
VII 7-10

"He helps all souls " etc—See X 11

CHAPTER I

1-47 The whole of the first chapter and the first ten verses of the second chapter form the historical introduction to the Gita. While admitting the historical basis of the episode we may say that the dialogue form in which the teaching of the Bhagavan is cast is traditional and has the authority of the Upanishads.

3 The son of Drupada is Dhrishtadyumna

8 The son of Somadatta is Jayadratha His name is not mentioned in the text here But there is another reading which mentions it

10 There is difference of opinion regarding the interpretation of this verse Some commentators take 'aparyaptam' and 'paryaptam' to mean immense and small, while others take the words to mean inadequate and adequate The question is whether Duryodhana is represented here as being afraid or not Verses 3, 12 and 19 seem to show that his heart misgives him on this occasion, however confident he may have been at other times Hence the latter interpretation has been adopted in the translation

14 This is the first indication of the presence of the Bhagavan

25 The latter half of this verse, no doubt, contains the first words of the Bhagavan in the Gita But for all practical purposes we may look upon the ringing verses of the second chapter (II 2-3) as the beginning of His speech

31 That a great hero like Arjuna should be swayed by omens on the field of battle shows the pitiable state of his mind for which the Bhagavan rebukes him in II 2, 3

32. This verse very well expresses the mood of

temporary renunciation that comes to us in the train of a great sorrow.

40 Verses 40—44 describe the social chaos that generally follows a great war. But the point to be noticed is that though Arjuna would desist from battle on the ground of destroying the immemorial Dharma of tribe and caste, the Bhagavan advises him to fight on the very ground of Svadharma. This shows that the Bhagavan's conception of the implications of Dharma is somewhat different from Arjuna's. The student who has clearly understood the former has understood the Gita.

CHAPTER II

1 True religious life generally begins with tears and sorrow. If there were no sorrow in this world most people would not feel any need for religion.

2 3 These ringing verses practically form the beginning of the Bhagavan's discourse in the Gita. They strike a note of courage and not of sentimentality in the face of a great affliction. Courage is the first word in religious life. One of the Upanishads says

नायमात्मावलब्धीनेन लभ्यः ।

"This Atman cannot be gained by a weakling."

5 Some commentators have made rather too

much of the beggar's life referred to by Arjuna here taking his words seriously. They point out that, being a Kshatriya, Arjuna had no *adhikāra* for the begging-bowl.

7 It should be noticed that Arjuna's difficulty is a moral one. His mind is confused as to his Dharma in the circumstances in which a cruel fate has placed him. Therefore we may regard the Gita as a whole as an exposition of Dharma in reply to Arjuna's question here.

10 The Bhagavan seems to smile at the casuistry of his friend who has convinced himself that it is right for him to shirk his duty.

16 The unreal is the phenomenal world, and the Real is the Atman, according to Sankara. The unreal is the body and the Real is the Atman, according to Ramanuja.

18 The soul is said to be incomprehensible because it is itself the knower. The knower cannot become the object of knowledge, as the eye cannot see itself.

19-20 These verses are quoted almost verbatim from the Katha Upanishad which is one of the sources of the Gita. The soul in its essence is the unconditioned Atman which is not subject to change of any kind. Hence it slays not, nor is it slain.

22 The soul takes up the body that best suits its purpose.

28. Note the grand style of this verse

29 This verse is reminiscent in its wording of the Kathopanishad I 2-7 But the meaning is different

31 Note the transition from the metaphysical argument to the moral argument

39 Here Samkhya and Yoga are not technical terms denoting the Samkhya and Yoga systems The words denote simply the highest knowledge and the ethical means to that knowledge respectively

40 There is no such thing as failure in Yoga as taught in the Gita, for every spiritual effort is bound to take the soul farther on the path of light

41 In the Yoga that is taught in the Gita there is only a single aim, there is only one supreme good, whereas the aims of the ritualists described in the following verses are many and low The irresolute mentioned here are the Vedic ritualists

44 Note that samadhi in this verse means the mind, according to Sankara

45 The Vedas here mean the Vedic rituals of the karma-kanda The fruits of the rituals described in karma-kanda have reference only to samsara or the

phenomenal world, which according to ancient science is made up of the three dispositions of Nature. Arjuna is advised to have his eye on something other than samsara.

46 Various interpretations are given of this verse. According to Sankara the meaning is that the fruits of Vedic rituals are included as it were in those of Atma-jnana. According to Ramanuja it means ~~that all the rituals of the Veda are included in Atma-jnana~~ only those which are required for Atma-jnana. According to Tilak it means that there is no use of Vedic rituals when a man's mind is illumined.

48 In this verse and in verse 50 below, two provisional definitions of Yoga are given. But the full import of Yoga is seen in VI 20-23.

49 This verse means that work without desire for fruit is far superior to work with desire for fruit.

50 By Yoga one is able to avoid the bondage of one's actions. Otherwise good actions bind as well as bad ones. Yoga is therefore called the art of selfless conduct.

52. 'What has been learnt' means what has been learnt as the fruit of various rituals from the karma-kanda of the Veda. The Yogin rises above the low aims of mere ritualism. According to Ramanuja,

however, the passage means, 'Thou wilt become indifferent to the world from what you have learnt from me.'

53 The word 'Sruti' here, as in the preceding verse, means the Vedic texts in karma-kanda. The word 'samadhi' here means Atman according to Sankara, mind according to Ramanuja, and contemplation according to Tilak.

54-72 These are Mahatma Gandhi's favourite verses. He says, "The last nineteen verses of the second chapter have since been inscribed on the tablet of my heart. They contain for me all knowledge. The truths they teach are the 'eternal verities'. There is reasoning in them, but they represent realised knowledge."

61 This is the first time that Krishna identifies himself with Isvara in the Gita. This verse gives the first hint of bhakti which is developed in subsequent chapters.

66 The word 'bhavana' is variously interpreted. According to Sankara it means perserverance in Atma-jnana, according to Madhusudana it means contemplation.

69 "The sage is awake to things over which the ordinary man sleeps."

72 'Even at the hour of death'—much more therefore when one is established in it during one's life time.

CHAPTER III

1 In the last eighteen verses of Chapter II, in reply to Arjuna's question, the Bhagavan described Sthitaprajna as a man of self-control and insight rather than as a man of action. Hence Arjuna's further question in this verse

3 'A two fold way of life'—One of the ways is described in verses 7-9, and the other in verses 17-18

4 'Naishkarmya' means according to Sankara Jnana-nishtha. The meaning of the verse is, 'Do not think you can gain Jnana-nishtha by merely refraining from actions'

6 This verse condemns mere external renunciation, and the next verse commends true internal renunciation.

8 Cf XVIII 9

9 Sankara says that Yajna here is equivalent to Vishnu. But Ramanuja takes it literally as sacrifice

10 The first line of this verse means, according to some commentators, that the Creator created men with their allotted work which may serve as their means of salvation

The cow is, of course, the well-known Kama-dhenu which belonged to Vasishtha

Note that the speech of Prajapati ends with verse
13

11. Tilak commenting on this verse quotes from Santi Parva (340—59—62) where we have the same idea of the mutual dependence of gods and men expressed in more or less the same terms

13 Cf Manus III 118

14 Cf Manus III 76

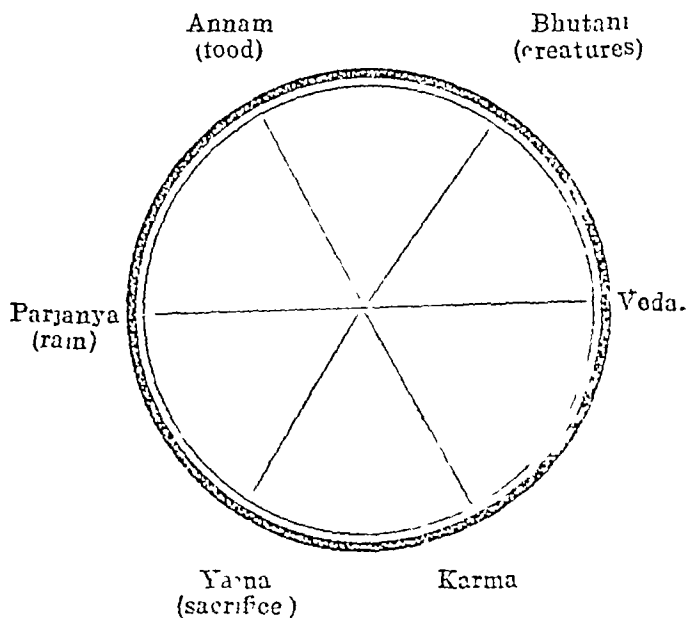
15 Various interpretations are given of the words *Brahma* and *Akshara* in this verse. Our translation follows that of Sanhita, who takes the former to mean *Veda* and the latter the *Absolute*. Ramanuja interprets *Brahma* as the body and *Akshara* as the soul. Some take *Brahma* to mean *Pikriti* as in XIV 3, 4

Aurobindo Ghose has the following comment on this verse —

‘ Even in the passage itself without the illumining interpretation afterwards given to it in the fourth chapter, we have already an indication of a wider sense where it is said that sacrifice is born from work, work from Brahman, Brahman from *Akshara*, and therefore the all-pervading Brahman is established in the sacrifice. The connecting logic of ‘therefore’ and the repetition of the word *Brahma* are significant, for it shows clearly that the Brahman from which all work

is born has to be understood with an eye not so much to the current Vedic teaching in which it means the Veda as to a symbolical sense in which the creative Word is identical with the all-pervading Brahman, the eternal, the one Self present in all existences "

16. The 'wheel' is described in various ways by various commentators According to Advaita commentators Akshara should be left out of the circle The following is a diagram of it as described by Nilakantha.—



From Veda comes instruction for action, from this instruction proceeds sacrifice, from the effects of sacrifice comes rain, from rain food is produced, from food spring all creatures. And all creatures have to go to the Veda for learning the means of their well-being. Thus the circle is completed.

The following is a summary of Aurobindo Ghose's comment on verses 11-20 —

"He (man) recognises that his life is a part of this divine action in Nature and not a thing separate and to be held and pursued for its own sake. He records the satisfaction of his desires as the fruit of sacrifice and the gifts of the gods in their divine universal workings, and he ceases to pursue them in a spirit of selfishness, as if this were something to be seized from life by his own unaided strength without return or thankfulness. As this spirit increases in him he subordinates his desires, becomes satisfied with sacrifice as the law of life and is content with what is left over after the sacrifice, giving up all the rest freely as an offering in the great and beneficent interchange between his life and the world life. But the highest only comes when the sacrifice is no longer to the gods but to the all-pervading Divine established in the sacrifice, of whom the gods are inferior forms and powers, and he surrenders his personal sense of being the worker to Prakriti and his personal

sense of being the enjoyer to the Divine Purusha, the universal Self. In that Self and not in any personal enjoyment he finds now his sole satisfaction, and as a pure sacrifice to that Self he does his work without any attachments."

19 As Nilakantha points out verses 17, 18 and 19 should be taken together. What the Teacher means is that if a man cultivates detachment, he can become a Jnanin, though he is in active life. And King Janaka is cited as an example of such a man.

20 'Lokasangraha' — This famous phrase, which is not found in the Upanishads, means taking the people along the right path by means of one's example.

22—24 These verses describe the example set by Isvara to the world. Cf. IV 13-15.

25 Note the contrast between 'Sakta' and 'Yukta' in verses 25 and 26. Man's whole spiritual progress consists in a 'Sakta' becoming a 'Yukta'. The aim of the Gita, as of all great scriptures, is to convert a man of the world into a man of God.

28 Machusudana makes the meaning of this verse clear. 'And what is different from them' means the Atman which is beyond the gunas of Prakriti and the actions to which they give rise.

'It is the organs of sense etc.' — In other

Prakriti in man is occupied with Prakriti outside man. The organs of sense are the psychological evolution of Prakriti, while the objects of sense are the corresponding cosmic evolution of the same, according to the Samkhya system (See Introduction, section V). Therefore it is not the Atman that acts, but Prakriti.

29 A repetition of the idea in verse 26. People should be taught to give up attachments, not actions.

30 This verse gives the solution to Arjuna's difficulty.

33 Verses 33 & 34 should be taken together. The meaning seems to be that we should not go against nature nor be slaves to it. We should learn to direct it properly. Sankara, however, takes 'nigraha' in this verse to mean external control either by Isvara or others.

34 Cf II 64.

35 To follow one's own dharma is to direct nature wisely without repressing it. Cf XVIII 47, where 'svadharma' is more explicitly connected with 'svabhava'.

37 Cf VII 11 and note the difference.

38 'This'—According to Sankara 'this' here means the true knowledge referred to in the next verse. According to Ramanuja 'this' means 'this world'.

39 Probably there is a pun on कामरूपेण which may mean 'changing its shape at will' or 'in the form of desire.'

42 This verse is reminiscent of the Kathopanishad III 10 and VI 7. Accordingly 'sah' means the Atman. Ramanuja, however, takes it to mean 'Kama'.

CHAPTER IV

1 Vivasvat is the sun The *parampara* is as follows —

Narayana	
Vivasvat, the father of the seventh	
	Manu
Manu, the progenitor of the present	
	human race, which is the
	seventh in order
Ikshvaku—the founder of the solar race	
	of kings
Rajarishis or the royal sages (of the	
	solar dynasty)

This is only a traditional way of saying that the divine wisdom taught in the Gita came through the royal sages of the solar race

The word 'yoga' in the first three verses indi-

cates the characteristic gospel of the Gita, and not the technical 'yoga.'

6 The difference between the birth of an Avatar and that of an ordinary man is that, while the latter is determined by the past karma, the former is determined by Isvara's own will. This is indicated by the expression आत्ममायया. Note also the dependence of Prakriti on the Divine will quite unlike the independence of Prakriti in the Samkhya system (See Introduction, section V)

7 Verses 7 and 8, which are often quoted, are said to be the clearest and earliest exposition of the doctrine of Divine Incarnation

12 The idea in this verse is expanded in VII 20-24 'The gods'—The gods who are the inferior forms of Isvara

13. See Appendix B Verses 13 15 show the way in which Isvara works in the world. He is an 'akarta', because His actions are not prompted by the motive of self. Therefore He is the great exemplar

18. Sankara explains that in Atman, even when there seems to be action, there is really no action, and in the body, even when there seems to be rest, there is really no rest. Madhusudana employs a simile to make the meaning clear. The man in a moving boat knows that the motion of the trees on the bank in the

opposite direction is not real motion. He also knows that, though the boat appears to be at rest, it is really moving

Ramanuja, followed by Vedanta Desika, has a different interpretation. According to him akarma is atma jnana. Therefore the wise man is he who sees jnana in the true performance of karma, and sees karma in jnana. That is, karma and jnana go together

According to Madhva 'akarma' is the inactivity of the self, but the activity of Vishnu. Therefore the wise man is he who sees that Vishnu is active, whether man is active or not

According to Tilak the first 'akarma' in this verse means 'absence of bondage resulting from karma' and the second 'akarma' means apparent inactivity. The first statement in the verse means that a man who acts with detachment is not bound. The second statement means that a man, even when he sits quiet without any action, is still an actor. This is illustrated in the case of one who does not move when his parents are being murdered. Such a one is guilty, even though he is inactive. And Tilak quotes the following verse in support of his interpretation —

निवृत्तिरपि मूढस्य प्रवृत्तिरुपजायते ।

प्रवृत्तिरपि धीरस्य निवृत्तिफलभाविनी ॥

19 Verses 19-22 clearly explain the essence of Karma-yoga, which is the Gita's great contribution to the religious thought of India

21. Sankara and Madhusudana interpret *saṁskāra-karma* as work required for the maintenance of the body. Vedanta Desika gives the alternative interpretation of work done by the body alone. For when the desire for fruit is absent, Buddhi cannot be said to enter into action, and hence the work is done by the body alone.

23 The Teacher now begins to connect Karma-Yoga with Yajna. The following verses (24-32) are said to contain a remarkable expansion of the teaching of Ghora Angirasa given in the Chandogyopaniṣad III 16, 17. It should be remembered that the Upaniṣad says that this sacrificial view of human life was taught by Ghora to Krishna, the son of Devaki.

25 Sankara, on the authority of Yaska's Nirukta, interprets Yajnam in the second half of the verse as Atmanam. And according to him the passage means 'Others offer the self as self in the fire of Brahman'. Thus the sacrifice described here is the same as Jñāna-Yajna mentioned in v. 28. Nilakantha makes this interpretation clear by saying,

सोपाधिकं जीवं निरुपाधिकं ब्रह्मण्युदति ।

Ramanuja takes the word literally and says that

the sacrifice made in accordance with the principle mentioned in v 24 is described here. The late Professor Rangachariar makes this interpretation clear by saying, "It is the same kind of sacrifice performed almost in the same manner, but with this peculiarity, namely, that the whole of the sacrifice is here conceived to be offered into the fire of Brahman, instead of into the sanctified physical fire."

26 Note the beauty of the idea in the latter half of this verse. A righteous enjoyment of the sense-objects is compared to a 'homa', in which the objects are the offerings and the senses are the holy fires.

27. This means that a life of self-control is a true sacrifice.

29 Sacrificing the outward breath in the inward breath is equivalent to drawing the breath inward continuously without any expiration. This process is technically called Puraka. Sacrificing the inward breath in the outward is the converse process called Rechaka. And stopping both the inward and the outward breath is called Kumbhaka. These three parts of Pranayama are well known.

30 It is well known that, according to our ancients, life-breath has five different aspects—Prana, Apana, Vyana, Udana and Samana. Some Yogins merge any of these five in the others. This process is here figuratively spoken of as a sacrifice.

31. 'Amrita' is the technical term used for that part of the offering which is left over after a sacrifice. The expression 'those who eat the remains of a sacrifice' applies only to material sacrifices. In the case of the other kinds of sacrifice mentioned in verse 28, it is interpreted by commentators to mean 'those who take their food after the sacrifice'. Whatever is eaten after a sacrifice becomes 'Amrita'.

32. Our translation here follows Ramanuja's interpretation. Sankara takes Brahman to mean Veda. According to him the passage means 'Thus many kinds of sacrifice are taught in the Veda'.

33. The latter half of this verse is often quoted by the Advaita commentators in support of their interpretation of the message of the Gita.

33-42. These verses form a paean on Jnana. The English word 'knowledge' given in the translation is a poor substitute for the Sanskrit 'Jnana,' which means life in, as well as knowledge of, God.

CHAPTER V

1. The object of this chapter as indicated in this verse is to show that karma-yoga leads to karma-sannyasa, which is a later stage in the spiritual journey, when more time is devoted to contemplation than

to action Therefore this chapter naturally leads on to the Dhyana Yoga of the next chapter

Note that verses 7—12 describe karma yoga, and verses 13—29 describe karma-sannyasa

4 Yoga here, as in the whole of this chapter, means karma-yoga And Samkhya stands for renunciation of action

6 Sankara interprets Brahman here as renunciation

9 Cf III 28

10 Ramanuja interprets Brahman here as Prakriti and makes the idea a continuation of that of the preceding verse

11 This means that one should work not for 'fruits' but for self-discipline and purification

13 'The city of nine gates' is the Upanishadic expression for the body Cf Svetasvataropaniṣad III 18 The 'actionlessness of the self' so often referred to in the Gita is not only a Samkhya doctrine, but also a mystic experience It is the absolute and blissful rest experienced by the holy soul in its blessed union with God

14 'Prabhu' here is the soul of the Jnanin. Work is represented as the action and reaction between Nature in man and Nature outside The soul in its essence is beyond these

15. 'Vishu' here is either the soul of a Jnanin or the Supreme Spirit. Both are ultimately the same according to the Advaita commentators.

17. The first half of this verse describes true spiritual life.

18-19. These are oft quoted verses. The wise look upon all creatures alike because they see the same God in all of them. Nilakantha illustrates this by means of the simile of a golden image on a golden base. To the valuer of gold the image and the base have the same value. But to the worshipper of form they have different values.

24-26. Note the beauty of these three verses describing the experience of Brahman-*nyana*.

27. This verse forms a preface to the *dhyana-yoga* of the next chapter.

CHAPTER VI

1. Mere outward signs like the orange robe do not make a Sannyasin. A Karma-Yogi is a true though informal, Sannyasin.

3. Note that Yoga is compared here to a hill with active work at the base and quiet contemplation at the top. The Gita teaches neither more

karma yoga nor mere jnana yoga, but the whole yoga in all its aspects of karma, bhakti, dhyana and jnana

7 'Param' here may be taken as an adjective or an adverb. In any case it is the spirit of man that is meant here, not the Supreme Spirit

9 विशिष्यते—विमुच्यते is another reading

11-13 Cf Svetasvatropanishad II 7 9

12 Here 'yoga' means 'dhyana-yoga'

13 As Sankara points out, the gaze of a man when it is turned away from all external objects, has the appearance of being turned towards his own nose

16-17 Notice the middle path recommended by the Teacher here

19-23 Notice the profound experience described in these wonderful verses

29-32 These four verses are among the many invaluable gems in the Gita. Attention should be paid to the spiritual vision described in verses 29—30, and to the spiritual freedom (v. 31) and the universal sympathy (v. 32) born of that vision

33 The evenness of mind referred to here is different from the evenness mentioned in II 48. Evenness here consists in seeing the same Self in all things high and low

35 Cf Patanjali's yoga sutra —

अभ्यासवैराग्याभ्याम् तन्निरोधः ।

38 “Both”—Both the Yoga that is recommended here and the Vedic rule of works mentioned below in v 44

41. ‘Sasvatih’ here does not mean ‘everlasting’ but ‘very many’ Cf ‘Sasvatih samah’ in the Ramayana I 2-15

44 ‘Sabdabrahma’ is interpreted by Sankara as Karmakanda—the Vedic rule of works Ramanuja however takes it to mean Prakṛiti

46 ‘Jnanin’ here does not mean a man of spiritual realisation, but a man of intellectual knowledge

47 The concluding verse here gives a hint of the Bhakti which is developed in the next six chapters of the Gita

CHAPTER VII

3 The word ‘siddhanam’ here has to be interpreted as ‘those who will attain perfection’ A modern Pundit has suggested an ingenious reading—
यत्ततां च सहस्राणाम्.

4 This eightfold division roughly corresponds

to the Samkhya analysis See Introduction, section V
 The first five elements given here are the five sthula-bhutas of the Samkhyas. The five sukshma-bhutas or tanmatras are not separately mentioned Manas mentioned here apparently includes the five organs of cognition and the five organs of action of the Samkhya system And Buddhi and Ahamkara are the same as those in the Samkhya system Compare also XIII 5, 6.

5 Jiva here corresponds to the Purusha of the Samkhya system But it is different from the latter, because it is not separate in each individual It is the same as Kshetrajna described below in XIII 2 Thus according to the Gita, Prakriti and Purusha are only the lower and the higher manifestations of Isvara—a doctrine opposed to that of the atheistic Samkhya

12 'That is, I am not subject to them, but they are subject to me'

15 Verses 15-30 deal with Bhakti-Yoga

16 The Narada-sutra No 56 is based on this verse

17 According to this verse higher bhakti is the same as jnana At any rate they are inseparable

19 'Vasudeva is all' means according to Ramanuja, 'Vasudeva is my all', according to Madhva it means 'Vasudeva is the cause of all' or 'Vasudeva is perfect.'

24 Therefore from the crude idol to a personal God all forms that we impose on the Formless are due to our own limitations

25 Sankara explains 'Yoga' here as the union of the three gunas, but Madhusudana takes it to mean 'samkrlpa'.

26 Notice the 'grand style' of this verse

CHAPTER VIII

1-4. The idea in these verses seems to be that God should be recognised as having the following five different phases—(1) Brahman, the Absolute, (2) Hiranyagarbha, the cosmic Self (3) Isvara, the object of devotion (4) Jiva, the individual soul (5) and Prakriti, the perishable Nature. Commentators differ widely in their interpretations of the technical words employed. Our translation generally follows the interpretation of Sankara except in one or two points

3. विसर्गः कर्म संज्ञितः —Sankara thinks that 'Visarga' refers to sacrificial offering, and Ramanuja to the act of procreation. Madhva takes it to mean 'divine creation'.

4. The expression अत्रदेहे refers to the body of the Avatar, the Adhyajna in the flesh

5. Verses 5, 6 and 7 should be taken together.

Notice the force of 'therefore' at the beginning of v 7 It is only when a man is devoted to God all through his life that he can think of Him in his last moments

9 Cf Svetasvataropaniṣad III 18

10 'Between his brows'—The place is technically called *ajna chakram*

11 Cf Kathopanishad II 18

12-13 The gateways are the nine openings of the body, which is accordingly called the nine gated city in V 13

Confining the mind within the heart means making the mind cease to act

According to Yoga-sastra, the soul which passes from the heart through 'sushumna-nadī' to the 'Brahma randhra' in the head and thence goes out becomes one with Brahman

14 According to Ramanuja three different kinds of upasanas are mentioned in verses 8-10, 11 13, and 14 respectively

° 17 'Yuga' here means a period embracing the four well-known yugas

18 'Avyakta' or the unmanifested here is Prakṛiti

20 The other Avyakta here is, of course Brahman who is called Akshara in the next verse

24 In ancient eschatology this is technically called Devayana which leads to Brahmaloaka As Sankara points out, fire, light, &c mentioned here are the names of the presiding deities The popular belief that people who die during day, bright fortnight and Uttarayana invariably go through Devayana is incorrect

25 This is technically called Pitriyana which leads one back to Samsara

26 Notice how an old eschatological belief is made to express here a great universal truth

CHAPTER IX

1 Cf VII, 2

4 'I do not abide in them'—God is in the world, but He is not wholly in it

5 6 'And yet beings do not abide in me'—This is best explained by the simile in the next verse. Though the wind dwells in Akasa, the latter is not in the least affected by the former Similarly God is not in the least affected by beings that dwell in Him. Therefore they are said to be in God, and yet not in Him

9 Note again the example of Isvara. Cf. IV 14

11 Cf VII 24.

12-13 The idea in these verses is expanded in Chapter XVI

15 There is a difference of opinion regarding the interpretation of the second half of this verse. According to Sankara three classes of worshippers are mentioned here But according to Ramanuja and Madhava only one class Tilak thinks that the three schools of Advaita, Dvaita and Visishtadvaita are meant here

16 Cf IV 24

19 According to Sankara 'sat' and 'asat' here are the manifested world and the unmanifest cause respectively According to Ramanuja 'sat' means the things of the present, and 'asat' means the things of the past and the future

22 Verses 22—34 deal with Bhakti-Yoga v 22 is an important and oft-quoted verse Yogakshema means acquisition of what one has not and preservation of what one has

28 Notice the force of 'evam' here If works are done as offerings to God, as taught in the preceding verse, they cease to bind the soul

29. Madhusudana, following Anandagiri, in his commentary on this verse compares man's mind to a mirror. When a man becomes perfectly devout, his mind is like a clean mirror able to reflect God. Otherwise it is like a dusty mirror unable to reflect Him. It all depends upon the state of the man's mind, not upon God who is the same towards all.

30-32. Notice the gracious compassion of God expressed in these verses

33. Notice the meaning of the latter half of this verse. Religion is a necessity because, apart from other reasons, we find ourselves in a world which is uncomfortable to many, and where even the comforts of the few are transient in their nature

CHAPTER X

5 'Arise from me'—They arise, of course, in accordance with the past karma of the beings themselves, as pointed out by Sankara

7 Notice the two different senses in which 'Yoga' is used in this verse. In the first half it means the power of God, and in the second the devotion of the worshipped

8-11. Notice the beauty of these verses. Verse 9 describes the congregational aspects of Bhakti-Yoga,

as pointed out by Bhandarkar Verses 10—11 show that there is no conflict between faith and knowledge. The former leads to the latter Divine Grace gives us salvation by destroying our ajnana

20-40 The long list of ' vibhutis ' that follows is explained by the general statement in v 41 The whole universe is pervaded by God But things that have excessive power, beauty or splendour reveal Him more than others and may therefore become proper objects of worship

34 ' Fame, fortune etc ' These are feminine nouns in Sanskrit As Madhusudana points out, they are called ' the wives of Dharma '

42 Notice carefully the idea in the second half of this concluding verse The universe is only a very fragmentary revelation of God

CHAPTER XI

9 The vision of Visvarupa that is vouchsafed to Arjuna here is an integral part of universal spiritual experience of which the Gita is such a marvellous expression For instance, a great Flemish mystic of the fourteenth century, John of Ruysbroeck, writes —

" In this essential love through the unity which he has essentially with God, he infinitely transcends his

understanding, and this is a life common to all God-seeing men. For in this transcendence such a man is able to see in one sight—if it be God's pleasure to show it to him—all the creatures in heaven and on earth with the distinction of their lives and their rewards."

18. Note the beautiful expression 'Sasvata-dharma-gopta.'

33. The last quarter of this verse is often quoted.

53-54 Notice the importance of bhakti indicated in the verses

55. Sankara says that this verse contains the essence of the whole Gita-Sastra.

CHAPTER XII

1. The word 'evam' here connects this verse with the last verse of the eleventh chapter 'Akshara' here and in v 3 means Nirguna Brahman according to Sankara, individual soul according to Ramanuja, and Prakriti according to Madhva. Reference is therefore to those who meditate on the unqualified Absolute according to Sankara, on the nature of the soul according to Ramanuja, and to the worshippers of Sri according to Madhva.

4 Madhusudana thinks that the phrase सर्वभूत-हितैरताः has reference to the ahimsa formula of San-nyasa.

9-11. The easy steps indicated for a beginner in spiritual life are —

- (1) A layman's work done in a selfless spirit.
- (2) Religious works of devotion etc.
- (3) Exercises in meditation
- (4) Unwavering concentration

12. It is to be noted, as pointed out by our commentators, that the text here deals with a beginner in spiritual life. The scale of merit given in this verse has such a man in view. From the point of view of a beginner, learning to abandon the fruits of all his actions is the best, for it is the easiest.

Let us compare the steps given in verses 9—11 with those given in v 12 —

(9—11)	(12)
1 Karmaphalatyaga	1 Karmaphalatyaga
2 Matkarmaparama	2 { Dhyana Jnana
3 Abhyasa	3. Abhyasa
4 Samadhi	4 Santi ?

The religious works mentioned in verses 10—11 are split up in v 12 into Dhyana and Jnana. Jnana here is not the highest spiritual experience, but only intellectual knowledge.

And the last quarter of the verse is the usual 'stuti' of the course recommended

13-20. This famous passage describes the ideal Bbakta. The student should get by heart the original verses.

CHAPTER XIII

1. Some editions begin this chapter with the following verse —

अजुन उवाच—

प्रवृत्तिं पुनश्च वैव श्रेयं श्रेयस्तेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केन च ॥

But the inclusion of this verse would make the total number of verses in the Gita 701—one in excess of the traditional number. It is evidently a later addition. Sankara does not comment on it.

The expression 'Kshetra na' is derived from the Upanishads. Cf. Svet. Up. VI 16. It means the same as 'Jiva' mentioned in VII 5.

4. ब्रह्मसूत्रपदे—It is believed that the reference here is to the Upanishadic passages treating of Brahman, and not to the Brahma-sūtras of Badarayana which are supposed to be later than the Gita.

5. See note on VII 4 and Introduction, sec-

tion V As Sankara says, this verse gives the twenty-four 'tattvas' of the Samkhya system The five subtle elements and the five gross elements are indicated by the expressions 'Mahabhutani' and 'Indriyagocharah' The ten organs of cognition and action are mentioned 'Eka' is the mind. And Avyakta, Buddhi and Ahamkara are duly mentioned.

Sankara glosses 'Avyakta' as 'Isvara-Sakti' or 'Maya' and refers to VII 14

6 The emotions and qualities mentioned in the first half of this verse are the 'Vikaras' or modifications of the mind

7-11 Notice this excellent description of Jnana. It properly includes the highest moral qualities and an unswerving devotion to God.

12 Sankara explains that Brahman cannot be called 'Sat,' because It is devoid of all attributes and qualities and can be defined only by negatives 'Not this' 'not that' as in the Upanishads It is inaccessible to word or thought At the same time It cannot be called 'asat' or non-existent For It exists and manifests itself in various ways

13 14 Cf. Svetasvataropanisad III 16, 17.

14. The contradictions are explained by the fact that Brahman manifests itself as Kshetrajna.

19. It should be noted that the Purusa here is

not the multiple Purusha of the Samkhya system, but the Kshetrajna in all Kshetras who is described in this chapter.

24 The three well-known paths of karma, bhakti and jnana are mentioned here. Note that Samkhyayoga here stands for Jnana and not for the Samkhya system.

28 Cf VI 5 He does not injure his higher self by his lower self.

31 Actions and reactions affect only the Antah-karana (Buddhi, Ahamkara and Manas) and not the Atman. That the divine spark in man is untouched by sin or suffering is made clear by two similes in v 32, 33 Cf Kathopanishad V II

CHAPTER XIV

3 'Brahma' in this verse and the next means Prakriti

6 Jnana here again means only the lower knowledge

14 Brahmaloка is meant here

18 The world of gods, the world of men and, the world of lower animals are meant here.

22-26 Another description of the ideal sage

27 Opinions differ very much with regard to the interpretation of the word Brahman here. According

to Nilakantha it means the Veda. But the mention of the word 'Brahma' in the preceding verse and the particle 'hi' in this verse preclude such an interpretation. Ramanuja takes it to mean the emancipated soul, and Madhva to mean maya. Madhusudana following Sankara, thinks that it means conditioned Brahman and that the Bhagavan identifies Himself with the unconditioned Brahman. Sankara gives also an alternative interpretation. Brahman shows His grace to His devotees through Isvara Sakti. The Bhagavan says that He is that Sakti. This seems to be the most suitable interpretation.

CHAPTER XV

1 The figure is taken from Kathopanishad VI. Samsara is compared to an Asvattha tree. The root above is Brahman. The branches below are the evolutions of Nature. The leaves are said to be the Vedas, for, as the leaves protect the tree, so the Vedas by their ritual ordinances protect the samsara and make it grow.

- 'Vedavit'—As there is nothing else to be known beyond samsara and its root, as taught by the Veda, he who knows it knows everything, says Sankara.

2 According to Sankara the downward spreading roots are the secondary roots. They are the

'vasanas' which the soul carries with it as a result of its past 'karma'.

4 Ramanuja prefers the reading प्रपद्येत् instead of प्रपद्ये. This of course simplifies the construction of the sentence but the form प्रपद्येत् is an unusual form. It should be प्रपद्येत. If Sankara's reading is retained, the whole sentence should be taken as the speech of the Jnanin.

6 Cf Kathopanishad V. 15, Mundakopanishad II 2 10, and Svetasvataropanishad Upanishad VI. 14

7. प्रवृत्तिस्थानि—According to Sankara this means 'in their natural places', according to Ramanuja, 'which exist in bodies made of Prakriti'

8. The reference here is to the 'sukshma sarira' or subtle body which accompanies the soul in its wanderings through samsara until 'moksha' is obtained

14 Commentators point out that the four kinds of food are those that could be masticated, drunk, sucked or licked.

15 The Vedanta—The Upanishads are meant here

Cf Kaivalyopanishad II. 3

16-17 Opinions vary with regard to the inter-

pretation of the three terms—Kshara, Akshara and Uttama. The difficulty lies only in the middle term, for the other two terms are clearly explained in the text itself. Kshara consists of all creatures or embodied beings. And Uttama Purusha is otherwise called Paramatma. But what is Akshara, the unchanging? It is Prakriti from which all creatures are fashioned. Sankara calls it the maya-sakti of the Lord. Sankara and Madhva practically agree in their interpretations. Ramanuja takes Akshara to mean 'muktatma' or emancipated soul. The word Purusha seems to be rather loosely used here in the sense of 'entity'. Cf VII 4, 5 where the other term 'Prakriti' is used in the same loose sense.

CHAPTER XVI

1-3 Some critics are of opinion that the list of qualities mentioned here is an expansion of the list given in Chandogyaopaniṣad III 17 4 as the teaching of Ghora Angirasa imparted to Krishna, the son of Devaki.

5 See note on IX 12, 13. From the description given in the following verses it will be seen that men who are clever and energetic but who have absolutely no moral principle or spiritual aim are set down as Asuras.

8 This is a reference to the materialists and atheists of the time

15 Notice the condemnation of religious egotism in the latter half of this verse

24 This is an oft quoted verse

CHAPTER XVII

1 Cf VI 37 where a similar question is raised. According to Sankara the question raised here is concerned only with those who leave aside the ordinances of scriptures out of ignorance and not out of wilful neglect. And the reply of the Bhagavan given in v 2—3 implies that the nature of one's faith does not depend upon one's following the scriptures, as the question presupposes, but upon one's nature and character and the kind of worship one consequently resorts to.

Ramanuja takes a less liberal view of the position and says that the answer to Arjuna's question is given in verses 5—6. That is, the Bhagavan condemns outright those who go against the Sastras whether they have faith or not.

5-6 This is a description of 'false tapas'. For 'true tapas' see v 14—17 below.

12 Even the second variety of Yajna is according to the scriptural ordinance like the first, but there

is so much of pride in it that its scriptural character does not deserve any mention

23 The mystic formula 'Om Tat Sat' is to be employed for perfecting all defective rites and ceremonies. For it reminds us that God *is*, and that all our sacrifices, austerities, and gifts are meant only for the realisation of His spirit in us

CHAPTER XVIII

1 The terms Sannyasa and Tyaga are first clearly distinguished in v 1—2 Sannyasa is defined as the renunciation of all works except of course obligatory rites and ceremonies. 'Tyaga' is defined as the renunciation of the fruits of all actions. Thus 'tyaga' is the doing of all works in a spirit of Sannyasa. It is an informal Sannyasa. But the difficulty in the first twelve verses here seems to be that the two terms that are clearly distinguished in the beginning are rather loosely used later in the general sense of 'giving up' so that the one is used where we should strictly expect the other.

12. 'Atyagins' are those who work with attachment and desire for fruit. And by 'Sannyasins' here seem to be meant those who work without attachment and desire for fruit

13. As in II 39 and V 4—5, 'Samkhya' here does not mean Samkhya system but metaphysical knowledge Sankara interprets it as Vedanta

14 These five terms are not found in the Samkhya system and Sankara explains them thus —The seat of action is the body, the agent is the embodied self, the instruments are the senses, the functions are the vital breaths and 'Daivam' is the deity that is said to preside over each sense

16 The agent is not Atman but the products of Prakriti which form the 'upadhis' of the Atman

18 'Karma' in the second half of the verse means 'purpose'

19 'Science of dispositions' is of course the Samkhya system But we should not forget that, at the time of the Gita, Samkhya had not yet fallen apart from Vedanta and become atheistic

26 Note the ideal man of action described in this verse

34 Notice the mention here of the first three Purusharthas—Dharma, Artha and Kama,—the fourth, of course, being Moksha

41-47. See Appendix B

45. Sankara explains 'perfection' here as the perfection of a karma-yogin which makes him fit for the highest step of jnana

47 Notice how 'svadharma' is connected here with 'svabhava'

51-56 This is one of the finest passages in the Gita. The student should get by heart the original verses. It should be noticed that as usual the Bhagavan includes bhakti in jnana and does not exclude active life from it.

66 This is a famous oft-quoted verse. Vaishnavas call it the charama-sloka which contains the conclusion of the Gita. Notice the appropriateness of the verb 'parityajya'. For according to v 2, 'tyaga' is the abandonment not of works but of their fruits. Accordingly Ramanuja says that karma yoga, bhakti yoga and jnana yoga should be practised with the abandonment of fruits and agency. Sankara, on the other hand, thinks that complete Sannyasa is recommended.

67 The Gita follows the Upanishadic tradition in laying down such restrictions.

75 Notice again that the whole gospel taught in the Gita is called Yoga and the Teacher is called Yogesvara.

In Varaha-Purana there is a characteristic passage on the greatness of the Gita which is quoted in many editions of the Gita. One line from it may fitly form

the last sentence of these notes which are meant as a help to young students —

“Help will quickly come where the Gita is read.”

APPENDICES

APPENDIX A

Mahatma Gandhi on the meaning of the Gita

Self-realisation and its means is the theme of the Gita, the fight between two armies being but the occasion to expound the theme. You might, if you like, say that the poet himself was not against war or violence and hence he did not hesitate to press the occasion of a war into service. But a reading of the Mahabharata has given me an altogether different impression. The poet Vyasa has demonstrated the futility of war by means of that epic of wonderful beauty. What, he asks, if the Kauravas were vanquished? And what if the Pandavas won? How many were left of the victors and what was their lot? What an end Mother Kunti came to! And where are the Yadavas to-day?

Where the description of the fight and justification of violence are not the subject-matter of the epic, it is quite wrong to emphasise those aspects. And if it is difficult to reconcile certain verses with the teaching of Non-violence, it is far more difficult to set the whole of the Gita in the framework of violence.

The poet, when he writes, is not conscious of all the interpretations his composition is capable of. The beauty of poetry is that the creation transcends the poet. The Truth that he reaches in the highest flights

of his fancy is often not to be met with in his life. The life story of many a poet thus belies his poetry. That the central teaching of the Gita is not *Himsa* but *Ahimsa* is amply demonstrated by the subject begun in the second chapter and summarised in the concluding eighteenth chapter. The treatment in the other chapters also supports the position. *Himsa* is impossible without anger, without attachment, without hatred, and the Gita strives to carry us to the state beyond *Satwa*, *Rajas* and *Tamas*, a state that excludes anger, hatred etc. But I can even now picture to my mind Arjuna's eyes red with anger everytime he drew the bow to the end of his ear.

It was not in a spirit of *Ahimsa* that Arjuna refused to go to battle. He had fought many a battle before. Only this time he was overcome with false pity. He fought shy of killing his own kith and kin. Arjuna never discussed the problem of killing as such. He did not say he would kill no one, even if he regarded him as wicked. Sri Krishna knows everyone's innermost thoughts and he saw through the temporary infatuation of Arjuna. He therefore told him 'Thou hast already done the killing. Thou canst not all at once argue thyself into Non-violence. Finish what thou hast already begun.' If a passenger going in a Scotch Express gets suddenly sick of travelling and jumps out of it, he is guilty of suicide. He has not learnt the futility of travelling or travelling by a railway.

train. Similar was the case with Arjuna. Non-violent Krishna could give Arjuna no other advice. But to say that the Gita teaches violence or justifies war, because advice to kill was given on a particular occasion, is as wrong as to say that *Himsa* is the law of life, because a certain amount of it is inevitable in daily life. To one who reads the spirit of the Gita, it teaches the secret of Non-violence, the secret of realising the self through the physical body.

And who are Dhritarashtra and Yudhishtira and Arjuna? Who is Krishna? Were they all historical characters? And does the Gita describe them as such? Is it true that Arjuna suddenly stops in the midst of the fight and puts the question to Krishna, and Krishna repeats the whole of the Gita before him? And which is that Gita—the Gita that Arjuna forgot after having exclaimed that his infatuation was gone and which he requested Krishna to sing again, but which he could not, and which therefore he gave in the form of *Anugita*?

I regard Duryodhana and his party as the baser impulses in man, and Arjuna and his party as the higher impulses. The field of battle is our own body.

- An eternal battle is going on between the two camps and the poet seer has vividly described it. Krishna is the Dweller within, ever whispering in a pure heart. Like the watch the heart needs the winding of purity, or the Dweller ceases to speak.

Not that actual physical battle is out of the question. To those who are innocent of Non-violence, the Gita does not teach a lesson of despair. He who fears, who saves his skin, who yields to his passions, must fight the physical battle whether he will or no, but that is not his *Dharma*. *Dharma* is one and one only. *Ahimsa* means *Moksha*, and *Moksha* is the realisation of Truth. There is no room here for cowardice. *Himsa* will go on eternally in this strange world. The Gita shows the way out of it. But it also shows that escape out of cowardice and despair is not the way. Better far than cowardice is killing and being killed in battle.

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APPENDIX B

The Gita and the Caste System

IV 13 and XVIII 41-48 The best commentary on these verses is the chapter on Svabhava and Svadharma in Aurobindo Ghose's Essays on the Gita (second series) The following are a few abridged extracts from it —

“ These verses and the earlier pronouncements of the Gita on the same subject have been seized upon in current controversies on the caste question and interpreted by some as a sanction of the present system, and used by others as a denial of the hereditary basis of caste In point of fact the verses in the Gita have no bearing on the existing caste system because the latter is a very different thing from the ancient social ideal of *chaturvarna* and in no way corresponds to the description of the Gita At present agriculture, government and service are the professions of all classes, Brahmin and non-Brahmin If the economic divisions of functions have been thus confounded beyond any possibility of rectification, the law of the *guna* or quality is still less a part of the present system Now all is *achara* or rigid custom with no reference to the need of the individual nature If again we take the religious side of the contention advanced by the

advocates of the caste system, we can certainly fasten no such absurd idea on the words of the Gita as that it is a law of men's nature that he shall follow without regard to his personal bent and capacities the profession of his parents, that the son of a milkman be a milkman, that the son of a doctor be a doctor, and that the descendants of shoemakers remain shoemakers to the end of time, and still less that by doing so a man automatically arrives at spiritual freedom. The Gita's words refer to the ancient system of *chaturvarṇa*, as it existed or was supposed to exist in its ideal purity,—there is some controversy whether it was ever anything more than an ideal or general norm more or less loosely followed in practice,—and it should be considered in that connection alone."

"In the ancient system of four orders there was provision made for the four kinds of work—the work of religious ministration, the work of government, the work of wealth production and the work of manual labour. An endeavour was made to found and stabilise the whole arrangement of society on the distribution of these four functions among four clearly marked classes. This system was not peculiar to India, but was with certain differences the dominating feature of a stage of social evolution in other ancient or mediaeval societies. The four functions are still inherent in the life of all normal communities, but the clear divisions no longer exist anywhere. The old system everywhere broke

down and gave place to a more fluid order or, as in India, to a confused and complex social rigidity and economic immobility degenerating towards a chaos of castes ”

“ The Gita found the system of *chaturvarna* in existence and its ideal in possession of the Indian mind and it recognised and accepted both the ideal and the system and its religious sanction “The fourfold order was created by me,” says Krishna “ according to the divisions of quality and active function ” On the mere strength of this phrase it cannot altogether be concluded that the Gita regarded this system as an eternal and universal social order Other ancient authorities did not so regard it , rather they distinctly state that it did not exist in the beginning and will collapse in a later age of the cycle Still we may understand from the phrase that the fourfold function of social man was considered as normally inherent in the psychological and economic needs of every community and therefore a dispensation of the Spirit that expresses itself in the human corporate and individual existence The Gita’s line is in fact an intellectual rendering of the well-known symbol in the Vedic Purusha-Sukta ”

“ The ancient law givers, while recognising the hereditary practice, insisted that quality, character and capacity were the one sound and real basis and that without them the hereditary social status became an

unspiritual falsehood because it had lost its true significance. The Gita too, as always, founds its thought on the inner significance. And from this emphasis on the inner truth and not on the outer form arises the spiritual significance and power which the Gita assigns to a man's following his Svadharma. That is really the important bearing of the passage "

"The Gita accepted the Vedic theory of sacrifice, but gave it a profound turn, an inner, subjective and universal meaning, a spiritual sense and direction which alters all its values. Here too, and in the same way, it accepts the theory of the four orders of men, but gives to it a profound turn, an inner, subjective and universal meaning, a spiritual sense and direction. What the Gita is concerned with is not the validity of the Aryan social order now abolished or in a state of deliquescence, but the relation of man's outward life to his inward being, the evolution of his action from his soul and inner law of nature "

"Thus three propositions suggest themselves even at the first view and may be taken as implicit in all that the Gita says in this passage. First, all action must be determined from within, because each man has in him something of his own, some characteristic principle and inborn power of his nature. Next, there are broadly four types of nature, each with its characteristic function and ideal rule of work, and the type indicates the man's proper field, and should trace

for him his just circle of function in his outward social existence. Finally, whatever work a man does, if done according to the law of his being—the truth of his nature—can be turned Godwards and made an effective means of spiritual liberation and perfection.”

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